







*Matæotechnia Medicinæ Praxeus.*  
The Vanity of the Craft of PHYSICK.

Or, A NEW  
DISPENSATORY.

Wherein is dissected the  
*Errors, Ignorance, Impostures and Supinities*  
of the SCHOOLS, in their main Pillars of  
*Purges, Blood-letting, Fontanels or Issues, and Diet, &c.*  
and the particular Medicines of the Shops.

With an humble Motion for the Reformation of  
THE

UNIVERSITIES,

And the whole Landscap of

PHYSICK,

And discovering the *Terra incognita* of

CHYMISTRIE.

TO the PARLIAMENT of ENGLAND.

By NOAH BIGGS, *Chymiatrophilos.*

*Pauca vident hodie prisca vestigia viti.*

*Va his qui nesciunt experiri nisi in hominibus.* Rog. Bacon.

*Dii ventum fuderunt, non bellum solum, Artes.*

London, Printed for Edward Blount, at the signe of the Angel





## To the PARLIAMENT.



*He report that I received from the sound of your own Aſſ, Parliament of England, of the high pitch of noble enterprizes, and undaunted courage and reſolution, your vaſt and renowned Genius, moved by a luſty wheel, bear'd ye to make us a Commonwealth; and that both in the right Conſtitution, and in the right Reformation of a Real Commonwealth, the things that I now move for, did call for ſpeedie redreſs; and conſidering your active endeavours in ſeeking to wipe off the imputation of intending to diſcourage the progreſs of true Learning; and now taking notice (then which was nothing more) that that gallant and victorious Commander, the Lord General Cromwel, deſires in his late Letter to your ſelves, Noble Senators, as a ſignal and acknowledgement of thankfulneſs to God for the late victory over the Scot, That ye would reform the abuſes of all Profeſſions; Your aſſions alſo manifeſtly tending to exalt the Truth, and to depreſs the Tyranny of Error and ill Cuſtomes, both Religious and Civil; whereof to this day ye have done well, whereof not to repent, were the cardinal motives that induc'd me to preſent your worthy notice with a diſcourſe, conſcious to it ſelf of nothing more than of diligence, and firm affection to the Publick good. And that ye would take it*

so, as wise and impartial men, obtaining through the good hand of God so great power & dignity, are wont to accept in matters both doubtful and important what they think offer'd them well meant, and from a rational ability, I had no less then to perswade me. By the same nourishment then, by which they first took life, I seek to preserve them, from which Sea this rivulet took its rise; on the swinge and rapt of which most potent allisciences, I dare to expose as freely what fraughtage I conceive to bring of no trifles. And having had an experimentate opportunity to know, that the publike Head hath alwaies an ear open, and stands ready to salute and receive every glimpse and dawning of knowledge, or at least cherish those that do so, and looks every ingenuous Head should strike and vail, and commands the best of every mans thoughts; what can be expected but that I should dedicate. not according to the swelling Epidemick custom, though not the Punctilio's, yet the puncta's, the full points, and marginal hands in the folio of my burthen'd thoughts? Dedications, I confess, though of themselves they be of little worth, and by me esteemed light and vain, as being the adulatory prodromes for a mendicant assistance of a shoulder, or serene brow to the ensuing matter, yet they have that command in the respects of men, by reason of that which they use to signifie, by reason of their impression, that like brass farthings, the stamp of the Royal Arms and Crown makes them go the curranter, though the matter abuses them; that some whose mindes are below the performance of nobler endowments, that look no further then bark and out-side, do seek reputation by the Patronage of a great Personage; yet in things of so high a nature, and general concernment, as the redress of old neglected grievances and customs, never enough to be lamented; yea, the Reformation of the body of a whole Art that has layn long eclips'd and deformed, so worthily, and so nearly concerning your knowledge, I fear to be so unnaturally cruel to my own reputation, and the Minerva of my labours, as to neglect the tenders of my endeavours to your high notice. 'Tis true, I have long travel'd with a desire humbly to remonstrate to you, VVorthies in Parliament. but have had all along the unhappy indisposition from various affected thoughts, to fear to disturb and call you from your emergent occasions, the capi-

all Remora that I have not adventured to launch forth: but considering that publick actions are commonly uncertain, which do put on several countenances according to the variety of occasions; and considering that it is alwaies a feasible opportunity, and no time lost nor ill spent in assuming those thoughts in the midst of your most urgent dangers, to lay a model, and draw the lines of happiness and security for all posterity; and seeing that without presumption, I may confidently believe the contents considered, shall not want the just length of your, either ears, or faith; nor have I whither to appeal, but to the concurrence of so much Piety, Wisdom, Learning and Prudence housed in this place; or who more concern'd in it, and so much the more to be urg'd, then the healths of such as you who sit at the Helm, on whom, as on our Deliverers, all our grievances and cures by the merit of your eminence and fortitude are devolv'd? Or to whom could I better declare the loyalty which I ow to that Supreme and Majestick Tribunal, and the opinion which I have of the high entrusted judgement, and personal worth assembled in that place, then to your own selves? He whose civil and serious accomplishments and desires, has led him forth to await to obtain any thing from the publick, it is not enough to be so penurious to blurt out an occasional word of it in his Dedication, or Preface of his book, nor praying, or absolutely saying that he desires it and expects it; nor giving them proofs not only that he deserves it but that they ought for their own sakes and posterity to grant it, in regard they may expect great profit by it. For it is an error extremely disadvantageous to the enlargement of the Empire of Truth, and an error of weakness, rather than a becoming shamsfac'dness and modesty, yea, a vicious humility, which will prove a kind of baseness and weakness, for a man to neglect his virgine thoughts, and the impetus of his sparklie inclinations, or withhold through faintness his worthy requests, or conceal Meridian-truths, which would so much conduce and disseminate to an universal benefit, under the covert and eclipse of a bashful silence: and if he know and well consider the gentleness and freeness of those to whom he addresses to hear reason speak, he hath no reason to be ashamed of any, unless they degenerate into irregularities, and exorbitancies, being such as  
he

he makes meerly for his own peculiar benefit; to those from whom in Justice he ought not to exact any.

That it is not thus with me (Honoured States) in my harmles, innocent and humble requests, though otherwise according to your high exalted dignity and renowned merits, variously asserred, let the Series and purport of this discourse bear witness; which, if necessity be not to pass unconsidered, and charity be not quite shut out of doors, cannot, at the threshold, be over-looked. Charity therefore begs, desire seeks, commiseration melts, necessity requires the whole people of the earth (chiefly heads of a larger size than the vulgar) emulously to contribute to this undertaking (of which onely a hint shall yet be offered) namely, to the reformation of the stupendious body of Univerſal Learning Languages Arts and Sciences. especially this of Physick, as to the most important thing in the world, wherein they have all an equal interest. And I hope it may happily alight into the hands of some, who have both power and will to make this desire and expedient effectual. Let not England forget her precedence of teaching other Nations how to live; let her have the honour and happiness, as in all great assertions and undertakings she has been, to be the leading Card. and her first turn'd up practice, to be Trumps to all the world; for it seems as her alone Charter before any other, that out of her should be proclaimed, and sounded forth the first tidings and Trumpet of Reformation to all Europe.

What was't ye intended, VVorthies in Parliament, by Reformation? Was it the Reformation of some Roman Prelatical abuses, and violences to Religion, and the Consciences of men? Was it the Reformation of Pluralities of Benefices, (when Fellowships need as much) the unfrocking of a Priest, and the paring of a Presbyters nails? Or was it more General Reformation? That that shall deserve the name, and look like Reformation; as of things Moral, Oeconomical, and Political; and as of things for the health of the soul, so this of the body, except your heads be amus'd by some unexperienced Dictator, frozen Sadduces, or some others of a worse name, who are lethargically content to snore and please themselves with the reverend nothings, follies, and dreams of their Forefathers, that all is well enough: such being fit to be ranked among these who say, that this of Physick and health of the  
body,

body, is the proper tendency and Metropolitane work of School-Doctors and the Colledge. It's true, though it may be answer'd, That the Reformation in Divine things, in Religion, in Worship, was the Cardinal work of School-Divines and Ministers; (yet we are not of opinion that the tenth part of Learning stood or fell with the Clergie) yet we see Your selves, honoured Patriots, gave heat, warmth, motion, and life to the same, or else, in Humane Reason, it might have prov'd abortive: They were the Door to shew the way, but ye the Hinges on which it turn'd: 'Tis not deny'd, but gladly confess'd, we have cause to send our thanks and vows to heaven louder then most of Nations, for that great measure of Reformation and Truth which we enjoy: but he who thinks we are to pitch our texts here, and have attain'd the utmost prospect of Reformation, That man, by this very opinion, declares himself to be far short of the banks of it, and of what the desires and thoughts of good and ingenious men look for. Let England then keep that honour which hitherto she hath had vouchsaf'd her from heaven, to be the Cathedral to other Nations, to be the Fore-man to lend and give out Reformation to the world, both in Religion and Arts: it is great pity she should now flag in the Race, and thereby have her metempsychos'd Genius transmigrate into another People, to carry away the Garland of Honour that for above a demi-Myriad of yeers she has sat crowned with, and now become the latest and backwardest Scholar, of whom God offered to have made her the Teacher. 'Tis as true, renowned Parliament, that through long Custome radicated in the non-age of People, revolutions of Ages do not oft recover the loss of a rejected Truth, for the want of which whole Nations fare the worse. That I therefore, among others, may pay the duty that is tributary to the Frame and right Constitution of that present Government, under which we now have the leisure (which God continue) to revolve what may make it famous, and will tend to the Weal of it, have not refused the pains to be so studious and diligent to shew some Grievances and Abuses in that Science, a thorough Reformation of which, I have laid out my best wishes and poor endeavours not to loose, for the want of a seasonable and well-grounded speaking. And, to exercise the natural endowment of your wonted gentle-brooking spirit, in acknowledging and hearkning to the voice of Reason, from what quarter soever it be heard speaking,



ing, let me tell you, in that plainness, yet with that seriousness as becomes one speaking to so great and grave an Assembly of Censors and Senators sitting in Parliament, That the common allow'd Physick, which is at this present day prescribed and practis'd in this Nation, the Inventors of it, some of them, were such whom ye will be loth to own, and of whom one day, and perhaps not long, we shall be perfectly ashamed. As though our souls and heads were not our own; as though there were no Smith in England; but we must thus foot it over to the Times of Trajan, and City of Pergamus; to the Romances and Directories of such uncircumcised Philistims, as such Barbarism and Rudeness to the lofty Genius of this Nation, worse then Indian. That we should pin our faith and knowledge upon the Cabin of an Amen-corner, when the Rialto, or Palace Royal of Galenical Physick, where they have crown'd him with the Title of Parent and Monarch thereof, stands unking with any experiment of real good, and destitute of all real, solid and substantial vertue of Medicine. Certainly the Father of lights hath given a divine and singular testimony of this gift of healing, that it is worth the laying to heart: That he which hath created all things, yet singularly glories to be the Creator of the Physician; and he to whom all glory and honour is due, hath yet commanded to be honoured onely our parents, and the Physician by him created. When I consider the slowe progress has been made in Physicks, and how it hath stood at a stay for these many Decades of yeers; and been obscured and eclipsed, and see how other Arts daily have sensible increases, and receive new additions, new lights, and further perfections, (as to the proportion of things as they now are) and the healths and lives of you our Governours considered also, and so much the more I press it, noble Senators, could do no less then urge me to call to you, honour'd and memorable Parliament, as to a hand to help, as to an arm to uphold, hold out, and give command to an undertaking of that lasting memory, that shall speak loud, and be a stately Parliamentary Monument of your magnanimous example to succeeding Ages: and the annuall Registers of after-times, shall insert it in their Breviaries, and in their Catalogue of notable things; and though not the Dominical yet in such Capital letters, that they shall compute, and reckon, From such a time, so long. I know you know, that notwithstanding the man,

overtures that have been made, and stout lists have been given towards this main designe, yet there are many things left to your hands to do; and I wish it were in my power to shew, and your patience to hear them, or view them in their large particularities, which must be set down in a general draught onely. And a high enterprise (worthy Sirs) a high enterprise it is, and a hard; and such as every seventh son of a seventh son does not venture on; yet in the boldness of Truth, I shall proceed fearless. Wherein is our Universities reformed, or what amendment of her Fundamental Constitutions? How ill dispos'd are those few Colledges in this Land, that should be collateral or subservient to this designe? Or wherein do they contribute to the promotion or discovery of Truth? Where have we Professors and Lectures of the three principal Faculties, and how cold and lazily are they read, and carelessly followed? Where a serious disquisition of all the old Tenents? Where have we any thing to do with Mechanick Chymistrie the hand-maid of Nature, that hath outstript the other Sects of Philosophy, by her multiplied real experiences? Where is there an examination and consecution of Experiments? encouragements to a new world of Knowledge, promoting, compleating, and actuating some new Inventions? Where have we constant reading upon either quick or dead Anatomies, or an ocular demonstration of Herbs? Where a Review of the old Experiments and Traditions, and casting out the rubbish that has pestered the Temple of Knowledge? How are Mechanicks countenanced and encouraged, in the concrete, but not in the abstract, when the illiterate, rude, and the dregs of men, and but a sarraginous Syndrome of Knaves and Fools huddled together, their habilities not being tempered, nor consistent to enlarge the Territories of Truth and Learning, whose unqualified Intellectuals unable to rectifie the errors of their Reason, cannot reach unto half the advantage of their Knowledge, and are onely fit to maintain Error and their present Practice, of which many of them can give no reason, and commonly but the apish Prentices of some old dotard Citizen, who have as much wit as their Masters, and that, like knotty and crabbed blocks has been writted into them, being sawed open by wedge after wedge, and know onely what has been hammered into them by ill Methods and thumping Tutors, are the onely white boyes, while the rare Founders and In-

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ventors

venters, whose labours have been salt unto them, who have spent much sweat and oil, or persons as well in every degree qualified and seasoned with brightly industrious endowments, who carry Mines and Forges in their heads; and have a greater vivacity of more sublime and refined spirits, and understandings above theirs that taught them what they know, are dejected, as being disengaged from ingenious enquiries, and proofs of their towards and man-like abilities and endowments, by a cold requital of their several redemptions of Truth, and dismissal of their Intellectual and Rational or Mechanick Manufactures, with censure and obloquie of Singularities; or a cold encouragement to perfect their begun Ideas into actual existence and real entities and substantialities. That this is not then (Honorable Heroes) the disburdening of a particular fancy, or the humorous complaint of one so addicted to the mode of Melancholy, as to render him distracted, restless, or troublesome, but the common grievance (and I do but now make their aspirations articulate) of all those who have prepared their minds and studies, and took their flight above the lowe pitch of Vulgaritv, to advance Truth in others, and from others to entertain it, thus much may evince and satisfy. And in their name I shall for neither friend nor foe conceal what the general murmur is, That Truth, and the once-lovely body of Learning, is become a deformed and ill-favoured Medusa, with her tresses full of Adders, and her limbs, like that of Oedipus King of Argives mangled body, lies torn and scattered in as many pieces; and that they are as hard to finde and re-unite as his was. That there is no publike encouragement given to the sad friends of Learning, such as dare appear in a day of need, those gallant industries, imitating the careful search that Isis made for her Oedipus violated form, that go up and down and endeavour to gather them up limb by limb as they can finde them, and as much as may be, re-compose them. Thus were the meer utter disheartning and discontentment, not of the mercenary crew of false pretenders to Learning, but of the free and ingenuous sort of such as evidently were constellated to Studie, and love Vertue and Learning for it self, not for lucre, or any other end, but the service of Truth and their Country, if they were not really prejudg'd and possess'd, and easily assured of your gallant intentions and enterprises, with your active endeavours in seeking to wipe off the

imputation of intending to discourage the progress and advance of  
 Learning, and to confute all the scandals of your deadly adversar-  
 ies, who have been stout Subjects to the Anarchy of Detraction,  
 and have took all liberty to speak you worse then Goths and Van-  
 dals, and the utter destroyers of all civility and Literature,  
 by the serious composing your selves to the designe of cher-  
 ishing of either. And when we make reflection back of what  
 great things you have done for us, equal to what hath been done  
 in any Nation, either stoutly or fortunately, and what steps you  
 have made forward in this great designe, we are led to believe a  
 gallant progress you will make, and bring us back from that great  
 distance we have run in a line from the first point of error, to al-  
 most its largest latitude and dissemination from the Equator  
 of Truth, into the true Cause-way, and unto our journeyes end.  
 Now, how this may be effected, I have neither vanity nor in-  
 pudence enough to direct you. But he whose heart can bear him  
 to the high pitch of your noble enterprises, it cannot but tell him  
 that the power which he addresses himself unto, cannot not onely  
 do it in a better manner then he can think of, but in a fatter;  
 and may easily assure himself that the prudence and laudable  
 far-judging industrious diligence of so grave a Magistracie  
 sitting in Parliament, who have before their eyes the ruine of  
 Learning, and cannot be insensible of the crueliter and unsucces-  
 sfulness of the Medical profession, one main limb of Universal  
 Learning, cannot reject the cleanness of those reasons, and these  
 allegations both here and within offer'd them, nor can overlook  
 the necessity that there is of reforming this piece of Knowledge,  
 and studying more probable means, and finding out more whole-  
 some, expert, and rational ways of Healing. Conceive it, I  
 pray, worth your patience and notice to consider, that those Arts  
 we speak of, are Theotechnical, the Arts of God, or the handy works  
 of that Protoplast, in his Counter-type, or Second Nature: not  
 those peazy Rattles or Puppetries, nor those laborious industrious  
 Trifles proceeding from the Arts publicly professed, and to the  
 disadvantage of Truth allowed, whose efforts are false, and fit  
 for nothing but corrupt, and violent ends, or to be Quacked forth  
 in Bartholomew-Fair, among the numerous shew of those servile Ba-  
 bles, the spawn of the Head or Hand, which are no Subjects to

the prudent Scepter of Nature, nor of her Fundamentals, or the  
Retinue to her Commonwealth, but only the wilde, violent, ir-  
regular productions of the Anarchy of Fancie. Give me leave  
to tell you, and I will henceforth labour to obtain to have it be-  
lieved, That the Art which in the simplicity of Nature God has  
revealed, is true and natural, truly Physical. Nature's Auter-  
gie, not a whit belowe her self, though they seem never so mean,  
by the which we may attain to all the secrets and mysteries in  
Nature. And this is the Art, the centre of the Physicks of the  
ancient Philosophers; because Natural Philosophy is the Basis  
or main Fundamental of Medicine: for where Philosophy ends,  
there Medicine is to be enterprised, whence it's clear, that such  
as is the insight of a Physitian into natural things, (namely,  
whether it be superficial, or profound) such also will his perfection  
be in Medicine. For He who is ignorant of the mystical Arcana's  
of Physicks, of necessity it will follow, that the more occult secrets  
of Medicine shall be hid from his eyes. This is not in the spurious  
productions, and Colossian Library of Galen, that God should turn  
it over to him and the Apothecaries. *Insecta ex putredine Galeni.*  
It's a base unworthy, and terrible thing truly, to prefer Aristotle  
to Emepht, and condemn the Truth of God, to justifie the Opinions  
and Traditions of Man. This is an Humour that runs not in their  
Euphrates, and they are wholly unacquainted with any of its Tack-  
ling. Their Writings are so superficial, and so remote and alien  
from the Centre, and true Marrow of this Science, that the my-  
steries and secrets of Physicks being omitted, or by ignorance  
neglected, we catch at onely painted Butter-flies, and speculate  
not the Magnesia or substantialty of Physicks, but rather its  
Umbrage; not the Body, but the Bark, and superficial outside.  
'Tis not rare, but very frequent with them, (and surely they are  
taught from their own experimental unsuccessfulness) to admire,  
and mouth out the supposed perfection of their Art; and yet they  
have nothing in their mouths but *Ars longa, Vita brevis*; and  
true enough: for they cure either late, or never, which makes  
their Art long: but they kill quickly, which makes life short; and  
so plowing with their beifer, the Riddle is expounded. A Selt  
there are of people in this Nation, who make a great famous buz  
of the Spirit, but it is but like some Doct; who say, they see  
God

God in all and every thing. I wish it were true; but let me deal plainly. An evil spirit is gone out, to seduce them to lye unto themselves, and to the Truth of God. For those things they see, hear, taste, and handle, they know not what they are, neither without nor within themselves. He is too inward in the private Cells and Recesses of his Creatures — for their shallow and unballowed eyes to penetrate; and none of them all can see him without fire, not the Chymists Kitchen-fire, but the true Philosophical fire,

Or that which freely encompasseth all,

And makes but one bare Individuall.

There's none sees him, but he who as if he were looking stedfastly on him when he was about his hebdomadal work of the Hexameron Fabrick, can face him in his several operations and productions. And if yonder Sun ride sure, so shall he know all things that Art and Nature can tutor him in. The God of all grace and good gifts grant then, that we may seriously compose our selves to apply to the declarations of Himself in his works of the Creation, and lead me by the hand to receive Truth from himself, and give it out to others. What I have to offer then, must be but short, (and like a Mercury, onely point) yet to the purpose; because I have but something to say.

Be pleased therefore not onely to make some steps forward, wherein ye do well, but a sound progress in setting upon the effectual advancement, not the bare permissive propagation of Learning, and to that end to promote an Academy of Philosophick freedom, to call together the wise counsels of prudent and well-instructed men, of what Liberal Profession soever, of eminent spirit and breeding, joynd with a diffusive and various knowledge of Divine and Humane things, able to balance, and deputed to define Good and Evil, Right and Wrong, that they may make it their designe, and joyn their counsels, and lay out their endeavours to work off the inveterate blois and obscurities wrought upon our minds, and brought upon the Literary Republike of Universal Learning, Languages, Arts and Sciences; by the subtil insinuating of Error and Custom.

Secondly, That you would call forth some, and enable them with Authority to see the Universities reformed and laboriously rummieg'd in her stupendious bulk of Learning, that so the great

Ocean



Ocean of Universal Knowledge flowing from those two Promontories, may run pure and fair in this Nation; and that they may be reduced to their primitive Constitution, and serve to a nobler and then to water and nurture the young Nursery of green sprigs only, but the Oaks also, and well-accomplished Subjects of the Commonwealth of Literature: That so our Youth may not be train'd up, or instructed, nor receive in their Pupillage the seeds of Error, and the destruction of men. For so long as they are tutor'd in those untrue Notions, and corrupt Elements, Doctrines, Opinions, and Principles of Naturalities, and that of Pagans and Infidels too, till the body of Physick be changed and reformed, there's little hopes that a better Sanation of Diseases, or a Melioration of the languid condition of men and women will follow, then what has been hitherto; and what that has been, let the clamours of the Sick, and standers by, the cries of Widows and Orphans, and the ocular unsuccessfulness of Physicians in their own practice, decide, whether the things that I now move for, chiefly as to this, and the promises within considered, do not groan for a Reformation; therefore deserve not to be overlooked, if the most urgent and excessive grievances, happening in the Medicinal Profession, be worth the laying to heart, which, unless Charity be far from us, cannot be neglected.

Thirdly, That you would reform, as was hinted before, the abuses of all Professions.

Fourthly, That the Temple of Esculapius might like that of Janus, with his two controuertal faces, be set open. And that it may be allow'd and granted for the glory of this Nation, and the good of the people thereof, that the whole System of Practicall, as well as Theoretical Physick, may be calculated by the Astrolabe of clear Reason and Experience, to see if the Light and Knowledge thereof cannot square to a greater measure and perfection, beyond the Lines of Galens degrees and complexions, or the Peripatetics Elements, or the constituted discipline of Coe: or whether the Cruse of the knowledge and power of Healing, can run no other Oil then what is sublim'd and drawn off by an Alambick of a Colledge-Dispensatory.

Fifthly, I would obtain to have it appear, that the daily insight of Physicians into the unsuccessfulness of their own practice from that vessel



vessel of Physick, which was not long ago breach'd, and exhibited from their new and late polish'd Pharmacopœia, do not deserve to be thought worth our patience to expect, and study and labour to attain to a richer liquor of knowledge, of more refin'd spirits than what the Symposiacks, or Galenical bruiage, and dry banquets of the Colledge (whose fashion it is, like the holy-Priests, not to take notice of any that's beneath them in cloaths) have serv'd in, and usher'd to us in the Cratera of their Dispensatory; and that a life wholly addic'ted to studies and practice in the mechanick operations of Pyrotechnical Science, ought to open the windows of its Intellect Eastward, if he expect a greater light in Physick than what Galen has beaconn'd up to us, and comes Occidental in at the Colledges Casements.

Sixthly, That the most excellent and natural Art of Chymistry, scarce yet beyond seeming uncouth, and unheard of, as being the Terra incognita in the old world of Physick, may be called from her Ostracism, and may with eye open and allow'd be call'd to the bar, to the touch, and her readings revolv'd, and operations gratifi'd with your countenance; for they whom this thing concerns, will not receive these things from a private instruction, whereby it easily appear that it is not reason now adays that satisfies and suborns the common credence of men. Perhaps in time to come, others that respect a publike good, and have not their understandings devour'd and made insensible by the itch of gain, will know how to esteem what is not every day put into their hands; when they have mark'd events, and better weigh'd how hurtful and unwise it is to hide a pernicious rapine under the ill counsel of a bashful silence. If no body will after me thus second their own occasions, they may sit hereafter and bemoan themselves, to have neglected through faintness the onely remedy of their heavy sufferings. What have I left to say, but your own goodness to essay, and to attend when you shall be invit'd from these poor reflections to take the advice of more noble thoughts and vast considerations? It remains, that I express my self to wait for the accomplishing of these things wrought into me by your own designations and consequences from your laudable endeavours, by making good wishes, and breathing after these huge attempts, the pursuance whereof shall embalm your memories to all posterity. And now I draw towards an end, I feel  
my

my self ( as those who at the beginning of no mean endeavour are  
heighned and depressed ) variously affected , and might have  
rested nameless, but that an undertaking of that nature , not infe-  
rior to the highest pitch of a true-bred manlines, and the very at-  
tempt of this address thus made , and the thought of whom it  
hath recourse to, hath got the power within me to a passion, (though  
otherwise retired ) far more welcom then incidental to a Preface,  
which hath excited me to pray, That the fate of Learning may  
tarry for no other Reformers, and hath nurtur'd me to that growth  
of gratitude and due respects in acknowledging by whose indefati-  
gable vertues , extraordinary prudence, and laudable actions and  
resolutions , I have the freeness , quiet leisure and good will to  
subscribe my self

The Honourer

and strict studious Observer

of their noble Worth

and Goodness,

Noah Biggs.



Ognitio Naturæ & essentiz, non sumitur ab effectibus improprijs adjacentibus, & accidentilibus; sed à cognitione Principiorum, & Seminibus rerum, quæ hæcenus Schola Peripatetica ignoravit.

Nam ut ut naturale ingenium & acumen judicii Philosophus habeat, nunquam tamen ad rerum naturalium radicem, aut radicalem scientiam admittitur nisi igne.

Per nostram Mechanicam scientiam intellectus est rectificatus, vi experientiz, respectu oculi, & veræ notitiz mentalis. Imò experientiz nostræ stant supra probationes phantasticas conclusionum, idcircoque nec eas tolerant: sed omnes alias scientias ostendunt vivaciter intrare in intellectum; unde deinceps intelligimus per naturam, intus illud, quod est, & quale est. Quin per talem scientiam, Intellectus stat denudatus superfluitatibus & erroribus, qui ipsum ordinariò remonent à veritate, propter præsumptiones, & præjudicata, credita in conclusionibus. Hinc enim nostri se direxerunt ad intrandum per quamlibet scientiam in omnem experientiam, per Artem, juxta Naturæ cursum, in suis univocis principiis. *Raymundus Testamenti, c. 26.*

Per hoc genus demonstrandi, fugiet à te omnis obscuritas, & acquiratur tibi omnis fortitudo fortis vincens omnia subtilia, & solida penetrans. *Tabula Smaragdina.*





To his honoured Friend,  
*The Learned AUTHOR.*

**T**Hy youth's adorn'd much like an ancient Sage,  
And *Plato's* spirit flows th'row ev'ry page.  
I much admire thy vertue, Heroick soul,  
That dares so many *Anakims* controul ;  
Whose hoary-headed *Custom* well might stay  
Thy well-tun'd Spheres, until a springing ray  
Of Truth approach , exposing forc'd Disguise  
To the perspicuous view of vulgar eyes :  
Then mightst thou calmly pass, and in thy zeal,  
Free from all letts, thy active fires reveal.  
But since th'art fearless, go forth, noble Heart,  
Vertues Embleme, *Elia Lelia's* Art.

*W. R.*  
Mystica-Phylosophos.

To

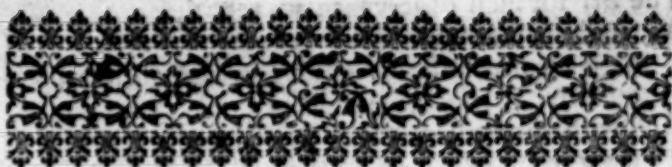
\*\*\*\*\*  
 To his honour'd and well-accomplish'd friend,  
 on his *Metatechniatria*, vulgaris.

**H**OW like the *morn* the *Harbinger* of *Day*,  
 Thy Lines 'th' blushing *East* their *rays* display!  
 And ancient *Hyle* in form, appeareth light,  
 The great *Preserver* of all earthly *Might*:  
 Whereby we know that in the *Centre* sleeps  
 A quick'ning *Spirit*, which, all-seeing, keeps  
*Bodies* sweet consort: yet the darksome minde  
 Of most's to Outward Remedies inclin'd:  
 Compositions *crude*, and *undigested*.  
 As Nature's sole Guardians, are invested.  
 But seeing they do break the *sacred* Bound  
 God set to *Creatures*, and their folly sound  
 Th' rowout the *Earth*, I'll turn their *face*, and call  
 This *Book*, as it shall prove, *Impostures* Fall.  
*Abusers* must be whipt when once they aw  
*Natures* own *Edicts* by a *Colledge-Law*.  
 That *Simple honesty* they scorn, has *Fame*,  
 And dares meet any that hath *breath* or *name*  
 In *Reasons* Lifts: and for fond *Ignorance*,  
*Time* turns the *Wheel*, till *Wisdom* up advance.  
*Scandal* in *Print*, by them on others cast,  
 Shall come to nought; 'tis *Truth* can onely last.  
 Whose *childe* this is, will own it: let them say,  
 'Tis neither *Truth's* nor *Errors*, Night nor Day,  
 Left by *Conclusions* they too soon declare  
 Who's *ignorant*, and who the *knowing* are.  
*Humours* are *natural* in them; their skill  
 In *Physicks* runs in *Elements*. My *Quill*  
 Is to seek the *Seminality* of things  
 That's cover'd in these Lines; the pleasant Springs  
 That lead unto the Fountain's bubbling head,  
 Whose *bleeding* *veins* drop after drop hath fed  
 The flames of *hot Joves* fires, till *one* in *one*  
 Sprouts forth, manl'd by *all*, though seen by *none*.

A mystick Birth. Dame Nature in a cloud.  
A midnight-sun ; but not without a shroud.  
How unlike are the *Poisons* most do hug,  
Which flow from corrupt *Roots*, and mortal *Drugs*,  
That invade *Sol's* own Throne, with dismal fear !  
Which if reduc'd to th' *ONE*, would truly chear  
The wearied parts with rest, and quickly lend  
Such unseen fires, Corruptions veil should rend.  
Nature's sweet Parent, that in thy first Dregs  
Sendst forth such *Sweets*, as all that know, possess ;  
What's for the vulgar eyes unfit, here Thou  
In shades to wise men, secrets dost allow  
To be express'd : most happie is that heart  
Seeks without vanity to bear a part  
In thine own Quire : for Mysterie's musick's sweet ;  
(So silent groans with Heavens Echoes meet.)  
Where Virgin-earth modestly doth cover  
Male and Female, Loving and a Lover.  
These shadow'd glories do here represent  
The image of thy Minde, so much intent,  
That from one Principle, already past,  
Does to the acme Light with speed make haste,  
And from the Mother, to the Father hie :  
For Lamps burn dim, to him who Sol does spie.

Damn not these Glories then, y' ostents of Pride,  
Who leidge lie at Censures ; nor deride :  
Whose Brains wear midnight, ne'er shall see those showers  
Of sweet Perfumes that spring from Nature's Bowers ;  
Where Cab'nets unlock'd stand, that would benight  
Critick spectators with redundant light,  
And lead men th' row the clouds, unto a Sun  
Shall never set till Nature's course be run.  
Which Burnings no man sees, that can depart  
Till in those flames he sacrifice his heart.  
Who seeth this, will soon, with me, allow  
This Work, and to the Author's Spirit bow.

James Villwiers,  
Jes. Coll. Cantab.



To his ingenious Friend, N. B.

On his

## MATAIOTEXNIA.

**T**'Was boldly ventur'd 'gainst the Idol (*Art*)  
Thus, since you meant to strike, to pierce to  
Nor less discreetly in you to despise (th'heart :  
Old reverend *Errors* for *Truth's* Novelties.  
You've undeceiv'd the world ; reduc'd in *one*  
What once lay scatter'd in *confusion* ;  
Taught single preparations to supply  
Mix'd monster-Forms of multiplicity :  
Not in so large nor nauseous *Dose* to state  
*A succedaneum* to *Metbridate* ;  
But more successful ( in whose *Extract* lies  
No lurking drugs of *discord* qualities. )  
Your's in *Life's* lowest Ebb might raise a flood,  
And resublime the spirits of the blood :  
Or ( Phoenix-like ) *Man's* ashes seem to turn  
Into *New Man*, calcin'd in his own *Urn*.  
Our baffled *Maximes* now at last may tell  
Us, we mistook them for infallible ;  
As if *whole Nature* had in *pupillage* been  
Unto one *Galen* or an *Avicen*.

The



The *All* for such observance we repeal,  
As void, 'cause never *sign'd* with *Hermes Seal*.

But what needs all this Train? which doth but run  
Like *Lucifer* before the rising *Sun*,  
And with our dimmer *Tapers* strive in vain  
To shew thy *Lustre* i'th' *Meridian*,  
Who shinest best by thy own *light*, whilst we  
Shadow thy *praise* with our *obscuritie*.  
Tis onely our Ambitions hither clime  
T'inrol our names, and bind them up with thine.  
The honour's great enough for us, if we  
Are onely read by such as admire *Thee*.  
Our memories might else been drown'd i'th' dark,  
Had they not swum for refuge to thy *Ark*.

R. B. Iatrophilos.

The

## The S U M M A R Y.

1. **T**He difficulty of discourse without the knowledge of the Mind, without which, it's but a discurſion onely.

2. The Author preſſed with abundance of matter, and the thoughts of being tedious in this work.

3. Some reaſons of his Appeal to the Magiſtrate.

4. A natural diſpoſition, and unnatural diſtemper in us to ſwallow implicitly thoſe things which are as poiſon to us, and with a muſcous reluctance to kick at good food.

5. The common fate already adjudg'd of the Authors intentions, and this his undertaking, by ignorant and unadviſed pretenders.

6. His being tempted to be ſilent, and leave theſe things to time.

7. The Authors profeſſation.

8. Every poynt in Phyſick, cannot in this work be touch'd; and more, is a work too low for the Author.

9. The Science of Phyſick at this Day, found to be a meer impoſture.

10. Iſaſthority is more from our deluded credulity, then its own real verity.

11. The two grand Secretaries in Phyſick, and their claſhing deſcribed.

12. They have made it a hard uneven path, and dangerous way.

13. Some had rather be not good, then not great Phyſicians.

14. Thoſe twins, grave obſtinacy, and formal ignorance, are the cauſe of

the ſlow progreſs in Phyſick to this very day, and of all the miſerie attends and follows it.

15. The profeſſion of the Author, why he fell right down on the practick part of Phyſick.

16. The Studies, Books, Councils and practices of Phyſicians found of nothing but trifles.

17. A brief Summary of the grand helps, and univerſal remedies of Phyſicians at this day.

18. The Authors ſhame, that we ſhould both in Philoſophy and Phyſick be the Apes and Zanies of ignorant fellows in Nature.

19. The Archetype not being good, in the underſtanding, our imitation of it, muſt be as bad.

20. Nature loaths the impurities and crudities of our common medicines at this day in the ſhops.

21. The diſeaſes of the medicines are firſt to be cured.

22. Cuſtom and her adherents, another reaſon of the little profit in Phyſick, eſpecially the pharmaceutick part.

23. The reſpect had to Antiquity, another error extremely prejudicial to the advancement of Sciences.

24. The neceſſity of acquiring new knowledge in, and perfecting the Art of Phyſick, is demonſtrable from the defect thereof.

25. Phyſick a Science which ſhould teach a man ſo perfectly to underſtand Nature, that it might be eaſe for him to exempt

exempt himself from all kinds of diseases.

26 It ought to be the subject of our lamentation, that other Arts and Professions every day receive new light and further perfection, and this of Physick little or none at all.

27 The tedious Lectures of Anatomy for these two thousand years, with the curious inspections, have not better'd the Physicians of this day, one jot in the sanation of diseases.

28 The Author desires this may not be publish'd, to the dishonour of this Nation, for the faults of some few.

29 The time is a coming, when it shall be a by-word and shame to be a good Physician.

30 Reading no way conducible to knowing.

31 *Galen* not at all known in *Pyrotechnical* Philosophy, nor never saw *Rose-water*.

32 The falsity of that saying, The Disease known, it's half way to the Cure.

33 The vanity of the Physicians applying themselves to the *Galenical* temperaments of heat and cold, in the vulgar Physick of the shops.

34 All the medicines of the shops in Antipodrian position to our bodies, and the diseases of our Country.

35 The Schools ignorant of the Quiddities and Diaboties of things.

36 The Schools have introduc'd, and Physicians know onely a palliative Cure of Diseases.

37 The bald shifts of the schools in rendring diseases as incurable, and turning them over to the simple rules of diet.

38 Physicians begin to be sensible of their own delusions, their unsuccessfulness, and infelicity of curing.

39 The *Galenical* Physicians fear to be cur-gone by the Chymists.

40 Speculation has darkned the glory of practice, and is the pattern of idleness.

41 The effects of Physick, more like a Shambles, then a Sanctuary.

42 Among all Arts, none more inhumane then Physick.

43 The Authors study.

44 Too much of opinion in the intellectual Art of Chymistry, as 'tis handled.

45 The Author not troubled at either the difficulty or censure of this work.

46 The Conclusive proposition.

47 This work, though strange and paradoxical, yet honourable.

48 He that shall attain to restore Physick, (such as is declared in figure 25) to it's pristine glory, shall deserve to be thought the highest and chiefest Benefactor of humane life.

49 Two *Hydra's* of several oppositions, discover'd.

50 The Authors requests of his Judges.

51 That he might not be mistaken, but that the reformation in Physick may be orderly and legal.

52 A distinction between the gray-hair'd Physick of the Ancients, and the old scurf of *Galen*.

53 The dosage of them who dwell upon Antiquity.

54 Who are the onely Cathedral Doctors and Physicians of the times.

55 What kinde of honour is due to the Physician.

56 A fourfold ignorance of Physicians.

57 The Authors excuse for his roundness and plain dealing.

58 A Metamorphosis in the whole System of diseases.

59 A censure of a rash kinde of men, who boldly rush into Physick, of whom the Magistrate ought to take care, or

a description of several Physicians or Sects.

61 *Galen*, an Empyrick, and his Master *Quintus*.

62 Every disease Curable.

63 All things cry out for revenge against the *Galenical* contempters of *Pyrotechny*.

64 The preparation of true medicine is not proper, nor doth not belong to our Apothecaries or Pharmacopolists.

65 The original of Dispensatories, and the medicining at this day.

66 A touch of the describers of Simples.

67 Indians and Barbarians excel the Europeans in the matter of herbs.

68 The custom of *Galen* in stealing privily from others inventions.

69 The Sexes of Herbs brought upon the stage.

70 Signature of Herbs ridiculously cast upon Chyromancy.

71 Endowments of Simples from the Creation.

72 A foolish invention to refer Herbs to the Zodiack, and their virtues to positions of Heaven.

73 A discourse touching the causes of Sympathie and Dyspachy, that in them lies all the knowledge of occult properties. Examples of the same. Why a Drum made of a Sheeps pelt, will not sound if another Drum of a Wolfs hide be beaten a pretty distance.

74 That is least lookt into, which ought to be most consider'd.

75 A shameful thing to measure the endow'd gifts of Simples from the degree of heat.

76 The stumbling of Herbalists.

77 No remedy against the defects of Simples as yet found out, besides the contemptible decoctions of the shops.

78 The true depuration of Simples hath remained hitherto raw and undiscovered.

79 *Cruor* and *Sanguis* differ also in Plants.

80 *Querretans* deceived in Ice. The Father of lights the onely giver of knowledge infused without the observance of effects. The means to the knowledge of the virtues of Simples vain.

81 A specifick sapor in some things, besides acid, sharp, bitter, salt, &c. that is appropriate to the Seed.

82 What things are required in the knowledge of Simples.

83 *Pyrotechny* opens and discovers the way.

84 The diversity of Agents in Nature.

85 The curious activity of Spagyrick medicines.

86 Balsome preserving juyces of herbs from putrefaction, without the alteration of propriety.

87 An opinion of extracts and magisteries.

88 The strange and ridiculous confusion and plurality of Simples.

89 The shameful practice of Physicians in their *Succedaneums*.

90 Dispensatories are good for nothing but expedition: nor, appropriation.

91 Patients gulled, the Authority of the Magistrate nor preventing.

92 God composes something which man may not separate, nor adde a third to them.

93 When is Conjunction or Composition to be admitted.

94 The Authors opinion of the value of Dispensatories. That they have more hurt then good in them.

95 The virtues and strength of many things are dulled by sweet things.

96 An answer to the objections for sweet things.

97 The vanity of Syrrups.

98 Chymistry prefer'd before all other

other Professants.

99 The use of Transmarine things.

100 The impartation of Transmarine Drugs inculcated against by an instance of the matter of that foul vice of drunkenness being taken away.

101 The weakness and defaults of decoctions.

102 The defects in *Eleutherics*, *Pills*, and *Confessions*.

103 Against the confusions of simples.

104 An Examination of Purgers, and Solutives.

105 The first confession of the Schools of their Purgers.

106 The fraud of Correctives.

107 Another Confession.

108 A third.

109 The excuses of Physicians.

110 A fourth confession.

111 A deceit and cheat in the name.

112 It's explained what it is to give a *Luxative*, while the humours are turgid, and how full of fraud it is.

113 Nine notable things to the damage of the Schools.

114 A fifth Confession.

115 The vain and beastly subterfuge of the schools.

116 An Argument of poyson from their sink.

117 An experimental proof.

118 The same out of *Galen*.

119 A probation from the effects.

120 The Schools impugn their own Theorems.

121 The Schools Hypotheses being firm, no man should ever die by Feavers, and, it would be false that Purgers are not to be given at the beginning of Feavers.

122 That this Aphorism includes deceit, and the inadvertency of *Hippocrates*.

123 What a true *Luxative* is.

124 Objections concerning Solutives, answered.

125 A threefold Character of a true and good Purge.

126 What kind of preparation of simples is to be despised.

127 The boyling of odoriferous things to be condemned.

128 The burning of Hirts Horn ridiculous.

129 The fatal correction of many things.

130 The faults of Simples, and absurd Miscellanies in the confession *Libonrius*, *Aurea Alexandrina*, and those two pillars, *Mithridate* and *Treacle*.

131 The whole Earth hath poysons.

132 Under poysons lurks most powerful *Arcana's*.

133 An error in the Castration of *Asarum*. And another of his crudity.

134 No true poyson in *ens primum*.

134 An examination of *Vipers*.

135 *Arsenicals* by what means they are the remedy of ulcers.

136 How poysons may be made wholesome remedies.

137 The Chymick medicines of the shops. And an examination of gold and gems in healing.

138 An Objection of the Solution of Pearles and Coral.

139 How the things dissolving are separated from the dissolved in the Stomack.

140 To precipitate, what it signifies in Chymistry.

141 The objection repeated, a subterfuge to the softer topes or stones of animals. What is the action of gems in us. What it is that operates in a softer stone, its powder remaining whole.

143 Mechanick experiments.

144 An examination of *Bezoar* stone.

144 The *Galenists* beat with their own weapons. 145 An

145 An unknown danger in the Schools by the use of Pearls dissolved.

146 Mechanick demonstrations of some abuses of the sense.

147 An Axiom founded upon verity.

148 The Pearls which are dissolved in the shops, are not Pearls.

149 The restorative vertue of an old Cock, an old womans dream.

150 Clysters why an enemy to the Intestines.

151 Clysters never reach to the Ileon.

152 Poysons are hurtful under what title or way of reception soever they be ingested.

153 Feavers are never drawn forth by Clysters.

154 Nourishing Clysters a fortiff opinion. The use of Oyls.

155 What goes away in clarified Sugar. The manner of applying externals.

156 The gathering of Simples.

157 An examination of Simple distilled waters of the Apothecaries. Great light come unto Phytick by true distillation.

158 A description of our distillation.

159 The great ignorance and error of the Colledge that is committed in the making of *extract. Radis*.

160 A shameful, yet a common saying in Physicians.

161 An objection of the clouted. shoee Distillers, for cold herbs to be distilled in a cold Still.

162 The Authors answer.

163 There is in all things *humor vitæ*, and in *Cycbory*, *Plantain*, &c. as well as any hot herb.

164 All vegetation is from the spirits.

165 An Analysis of *Cycbory*. A great error in Physicians concerning

*opium* and *anodynes*.

166 An excellent Medicine made of *Cycbory* in the Jaundise.

167 Vegetables draw Mineral and metallick spirits unto them.

168 An examination of *Viniger* in its generation or production.

169 What *Tartar* is.

170 Distilled Vinegar very bad.

171 The foolishness of Physicians in their *Preparatives*.

172 That rule of the schools concerning the activity of Simples, is concisely argued.

173 A paradox is proved against the schools.

174 The explication of vertues, by what means it is made.

175 Whence it comes to pass that the vertues of medicines are alienated from the schools.

Fol. 126. Fig. 195. The grand help of *Phlebotomy* or blood-letting is examined.

176 Blood-letting was at first learned from a Horse.

177 An universal proposition for *Phlebotomy* according to *Galen*.

178 A Syllogism against the same. A Logical probation.

179 That a *Plethora* of good blood is impossible. Cannot be said to be in a neutral state of blood.

180 *Phlebotomy* cannot be demonstrated from the *Theses* of the schools.

181 What a *Cacoehymie* is properly in the veins.

182 The *endites* or co-indications of the schools in the place of proper indication, and opposite to *contra-indication*, do but badly agree.

183 A proposition against blood-letting in a Fever.

184 The schools do infame their laxatives by their probations of *Phlebotomy*. The end of Co-indications.

185 An advertisement of the Author,



191 The Turks and a great part of the world know not Phlebotomy, and yet are cured.

192 How blood-letting doth refrigerate.

193 A lamentable story of the hurt by blood-letting.

194 The essential state of Fevers.

195 An explanation of the precedent argument of refrigeration, and the subterfuge of the Schools.

197 That, not to go from one extreme to another, is badly urged in Physick from demonstration.

198 An *Elenche*, or sophistication in healing.

199 The argument of the Thesis of the Schools is opposed.

201 Nature the sole *Æsculapius* of diseases, and the strength, the Lord paramount of indications.

202 *Hippocrates* is urged concerning Athletick bodies, but perversely understood.

203 The differences of depletions.

204 The Fever hurts less then blood-letting.

205 An obligation of Physicians.

206 The general intention in Fevers, and to it, blood-letting is opposite.

207 Mathematical demonstrations to prove that Phlebotomy greatly hurts.

208 The inconstancy and instability of Physicians argues the defect of principles.

209 Phlebotomy cannot take away, nor diminish the cause of Fevers.

210 An argument from a sufficient enumeration.

211 Another from the quality of blood.

212 Whither are the Schools hurried.

213 The vain hope in the mutations of the blood being let out.

214 That *fitium impossibile* of the Schools, the putrefaction and corruption of the blood in the veins, strictly arraigned.

215 The proposition, *That the blood never putrefies in the veins*.

216 Putrefaction what it is, according to the Peripatericks.

218 The native property of the veins.

219 Either Nature, or the Doctrine of the Schools is ruined.

220 A *Paradigme* of the Plurification of the blood.

221 The ridiculous Table of blood emitted.

222 An argument from the Plague against the custom of the Schools.

223 Another from the Plurification.

224 The turbulency and effervescency of the blood do not declare its viciousity.

225 The blew deceptions of the Schools.

226 An example that the blood putrefies not.

227 Corruption whence.

228 The hæmorrhoidal blood not putrid.

229 A wonderful remedy against the Hemorrhoids.

230 The so much magnified success of Phlebotomy examined. The vain Co-indication of Phlebotomy as well in a Fever as *Menstrua*.

230 Derivation sometimes is useful in *Topick* diseases, but in the *Topick* of Fevers impertinent.

231 Blood-letting hurtful in the Plurification.

232 Revulsion a rule in Fevers.

233 Revulsion considered.

234 What the Physicians may learn from this Head.

235 An examination of *Tournells* or Issues.

236 Gang



236 *Cauteries* or *Issues* nothing but permanent wounds.

238 The name of a Fontanel a cheat.

239 What God saw was good to be whole, is commended by the Schools to be divided.

240 The childish and ridiculous promises of a Fontanel.

241 The negation of the improbability of *Cauteries*, denies the use of Fontanels.

243 What is excreted or purged by a Fontanel. Nine conclusions against the institution of a Fontanel.

244 The vain and foolish desires in a Fontanel:

245 To whom Fontanels are hurtful.

246 The indistinction of the Schools

247 The scope or end of Fontanels vanishes.

248 The world is basely cheated by Fontanels.

249 A Fontanel has no sympathy or communion with the Brain.

250 Absurd consequences about the doctrine of Fontanels.

251 The only sanctuary and refuge of the Schools.

252 An answer to that.

253 Fontanels driven upon Rocks,

254 What the Schools answer when they are driven to difficulties.

255 The multiplication and election of a *Cautery*, by what boldness it hath risen and been usurped.

256 Some facetie jesting trifles of the Schools.

257 The Gout makes a meer mockery of Physicians.

258 Fontanels are foolish and ridiculous.

259 Wholly frustraneous in their desperate cases.

260 The Schools have not yet concluded in what cases Fontanels are helpful.

261 The cases in which Fontanels may be helpful.

262 The cruel and filthy remedy of *Cauteries* and Fontanels how they may be prevented.

263 A Fontanel an unworthy thing to a Physician.

264 The examination of *Diet*.

265 They prescribe a Diet in diseases, who are ignorant of diseases.

266 Diet suspected to be an imposture..

267 Some errors about the rules of Diet.

268 Sanation is not under Diet, nor an effect of the Kitchen.

269 An opinion of the Author.

270 The object of Diet.

271 A proof from common event.

272 Oblique and sinister ends.

273 From an enumeration of the parts.

274 Diet doth secretly accuse an ignorance of better means.

275 The just complaint of the poor.

276 The ridiculousness of Diet.

277 Bread is not so much *Cibus* as *obsonum*.

278 Why Bread is mingled with meats.

279 The main point of Diet.

280 A certain rule.

281 Why the Rules or Commands of Diet are faithless and treacherous.

282 *Yen* Theses or positions of the Author.

283 How far the vertue of *Perfimony* and temperance extends it self.

284 The necessity of *Mastication*.

285 Whence is the variety of things digested.

286 An examination of *Ptisani*.

287 Some precautions.

288 A question of the *Ferment* of the Stomack.

289 Digestions prescribe the Rules of Diet.

290 There is in no Art or Science in the world such trifles and sopperies as in that of Physick.

291 An examination of that universal intention of healing by *Contraries*.

292 Which is not found but in *irascible* entities.

293 Why any one nauseates *Cheese*, and how it comes to pass.

294 Heat is not contrary to cold, nor fire to water.

295 An examination of another universal intention of healing by *similitude*, or things like.

296 Of medicine made out of the Chymists Ternary of *Sal, Sulphur* and *Mercury*.

297 What was the ancient and primitive method of healing.

298 When Chymick Medicines may

justly take place.

299 Two sorts of people are out of the way concerning Chymistry.

300 Objections against Chymical medicines.

301 Answers to them.

302 The essential oyl in aromatics, or the *crasis* of the same, how it may be made an *Elixir*, by a hundred times more powerful.

303 Most of the common used Chymical medicines of the shops *adulterated*, and nothing worth.

304 The old way and method of Physick called *Galenical*, good for nothing but to fill the world with impudent *Quacks*.

305 The Conclusion and desires of the Author concerning the Reformation of the Universities in all its Sciences and body of learning, and of the chief subject of this Book, *Physick*.

The



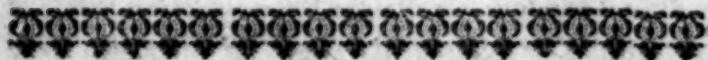
## The PRINTER to the Reader.

**R** Eader, you are to take Notice, that by reason of some Accident happening while the Book was under the Press, and the Authors absence, some faults have escaped; and particularly, the transposition of the Figures, which must be read as they are set down and directed in the Summary. Other faults mend as followeth.

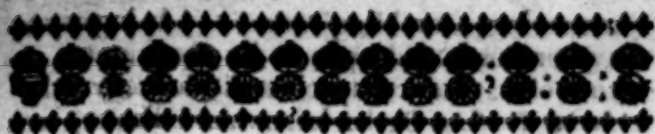
### ERRATA.

*In the Epistle. page 4. line 5: read affected. p. 5. l. 18. r. lead.*

*In the Book. Page 5. line 20. read precipice. p. 11. l. 14. r. For  
be. p. 37. l. 7. r. a species. p. 43. l. 2. r. denudate. p. 60. l. penult. r.  
morbisick. p. 101. l. 11. r. saline. p. 103. l. ult. r. circumvolution.  
p. 119. l. 22. r. empyreumate. p. 156. l. 16. r. veins. p. 169. l. 1. r.  
themselves. p. 190. l. 28. r. of a Fontanel. p. 196. l. 29. r. sanation.  
p. 197. l. 15. r. of the.*







*Mateotechnia Medicina.*

THE

Vanity of the craft of Physick:

OR A NEW

DISPENSATORY,

Discovering the errors and weaknesse of the  
Grand universal remedies of the Schools; as Blouding,  
*Purging, Issues, Dyets, &c. And the particular Medi-*  
*cines of the Shops.*



AS the defection of our Natures is such,  
we cannot look upon Nature with a  
full ey'd penetrative aspect, but by  
the paralytick glaunces and touches  
of our dull & imperfect *Opticks* except  
our eyes be anointed with the true eye-salve; such  
also is our shameles prostitution to that habituated  
Custom to the *wild discursions* onely of our tongue  
and pen, that we cannot fix to any *reall discourses*,  
but what the wanton and inconstant wombe of pu-  
tation hath generated, and what the *Labyrinth* of  
weake fancy hath coin'd, or what hath been forged  
and circulated in the *Poniterium* or Laboratory of

B

our

our running, rambling *Invention*, being wyer-  
drawn and obruded upon us by the frighted re-  
maines of that caduce, specious and seductive cha-  
meleon, *Reason*; So that it is now a difficulty, not  
barely to thinke, not to talke and prate; the grea-  
ter difficulty to discourse solidly, except our tongues  
be touch'd with a coal from the Altar of God; and  
our Cognition of objects in the verity of their essen-  
ces be indubitate, flowing from the serene and om-  
ni-lucent fountain, the *Intellect*: yet as to this my  
Undertaking, I must in sober verity, and in all hu-  
mility; without offence to any, seriously professe,  
2 *That, that which is the onely discommodity of speaking*  
*in a clear matter, the abundance of argument that pres-*  
*ses to be utter'd, and the suspence of Judgement what to*  
*choose, and how in the multitude of Reason to be not te-*  
*dious, is the greatest difficulty which I expect here to meet*  
*with.*

3 Mine Appeal is faire, and not a whit derogatory  
from the honour or Credit of the *Schools* or *Colledge*,  
except they will stand to vye with the high *tribunal*  
of this Nation, chiefly when things of this Nature,  
bulke and size, are worthy of the high notice of that  
supream Court and power, and is their due by that  
grand Charter of *Philantie* and selfe-concernment;  
more especially, when some of them have under-  
gone the lash of miserable experience; and *Physicians*  
themselves must *volent nolent* subscribe to their own  
unsuccessfullnesse. And lastly the slow progresse they  
have made for these many yeares together in the  
principles and practise of *Physick*, wherein as much  
refractorinesse also is observed, as of former ages;  
and



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and which is to be pittied, an *Antipathy* of their spirits for the most part to this present government: all which, with much more may be said, gives us small hopes of ever effecting our design with any good successe, without the help of them, to whom, as to all humane affaires, our addresses and redresses are to be had.

Those that are come to that unnaturall *Dyscrasie*, as to digest poyson, and keek at wholsome food, it is not for any sober head to feed with them any longer; which, hath led me out among others, to reforme and oppose the utmost that study and true labour can attain: which new overture I know will have the common fate, to be sinisterly receiv'd, and disrelish'd by those, whose gust cannot digest any thing, that hath the face or tendance to a generall good; which will appear on all hands very undeservedly in this, in that it undertakes the Cure and remove of an inveterate disease, crept into the greatest part of the world, and the best part of humane society.

For alas! what shall I get by this undertaking? It is better for me to be silent, and leave the discovery of these things with others of the like nature, unto the revolution of time the Mid-wife rather then the mother of truth, who is justified of her children; when she shall take these infant-issues out from the open field into her bosome, to keep them warm and raise up their spirit and life, when she hath washed them and salted them, declared them legitimate, and church'd the father of the young *Minerva* from the needlese causes of his purgation.

Neither mine ear nor thoughts have, I may safely

B 2

obtest

obtest the highest, been courted with the tickling  
 affectations of praise, or deterred by dispaire or to be  
 accounted unworthy, evill, not knowing or rash, for  
 the good of the Creation of God, and so be my  
 Neighbour feel not detriment by the common Phys-  
 sick: In the explosion of which, I do not intend to  
 unbinde or meddle with that *sarrago*, that bulkie and  
 unwieldy part of blind learning, as to dissect each ar-  
 tery, veine, and nerve of the whole *Edifice of Physick*.  
 For every principle is not fatall to be thoroughly  
 sifted, neither have I vow'd my life or pawn'd my  
 studies to censure this Augæan stable by an Hercule-  
 an interpreting and detecting others dreames and  
 dotages, a worke too low, and too hard for me; but  
 yet perhaps such, as shall do more then whisper to  
 the next Ages. It is calculated for the Meridian of  
 fifty two degrees, Northern latitude, but may indis-  
 ferently serve for the greatest part of the European  
 World.

The intire series or method of Physick is like the  
*Polyus* head, wherein there are observed to be  
*πῶς ἂν ἴσθαι μὴ ἴσθαι πῶς ἂν ἴσθαι* yea, more with  
 pittie, then rashnes we speak it, we finde it to be a meer  
 imposture, & scarce an *Oedipus* in the world able to  
 understand this knotted *Sphinx*, to which mans creduli-  
 ty, through a conceived hope; hath easily subscribed;  
 and so, that *religio medica*, hath begotten it authority;  
 because for the most part, we too easily beleeve, what  
 we too greedily wish or desire for; but yet it may  
 as readily be made appear, that our confidence in the  
*Theorem's* of physick, at this day, stands more upon our  
 concessions then its patrons confessions.

It is not unworthy our thoughts to consider how  
 hotly

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hotly like a Lady, *Physick* is courted and cring'd to, at this day. Her chief courtiers & contenders, are the old stercorarian & snail creeper the *Galenist*, & the upstart single fangl'd *Paracelsian*; these two, like *Peter* and *John*, seeke to out-runne one another, till they have out-runne their *Breath*, their *Books* and the Constable, their *Reason*; if the good man ore-take them to see the peace kept, he bids them, with his staffe, his alone Charter and prerogative, stand; at which, like *Paul* and *Barnabas*, the contention's so hot, they evaporate in *fumo*, and one takes one way; and the other another, so that they come no agreement, but this, that 'tis all the mode d' *Physick*, every one to follow his own Inventions, & kill *cum Privilegio*.

These two between them, would precipitate and drive away the rationality in *physick*, from out the open-common, and upper region of *Ingeniuty* and light of *Nature*, into the low marshy puddle inclosures of their own particular modes; and thereby have made it like a *percipice*, or razors edge, to walk on: In which game there are some of that temper, the pulse of whose *art, skill* and *learning*, beats after the old rugged mode of *Galen*, who had rather be not good then not great *Physitians*; so that through an imbecillity of minde, not knowing how to make a departure from the gravity of their usuall pace, do oftentimes meet with and undergoe the lash of miserable experimentate miscarriage, by those twins, their grave *obstinacy* and formall *ignorance*.

12

13

14

Hence is that slow progresse in *Physick*! hence the lamentable and dreadful effects! that men are ei-

- ther fatted up for the slaughter, or live walking  
ghosts, a life of languishment and misery; who  
think it mercy to knock them on the head, and  
cry out for an *exit* from the tragedy. and more then  
back-burden of cruelties, their *bloody butchers* act,  
and load upon their *carcasses*, the *scene* of all their  
15 *blew* experiments and tryalls: which hath cast me  
perpendicular on the *Pharmaceuticall* part of Phy-  
sick: *Quæ enim in schola & Cathedra aliquando præter*  
*rationem, plerunque ad acuenda ingenia Juventutis in*  
*theoria proponuntur, sunt toleranda: Quæ verd in pra-*  
16 *xi in perniciem ægrotum præscribuntur, potius execran-*  
*da & dammanda, quam admittenda esse, existimo.* For  
unto us, and any Judgement that is not of a cast with  
those subjected to the tyranny of *Custom* and *Pre-*  
*scription*, it seems very grievous, that the studies,  
books, Orations, Councils, Conversations Chairs  
and practises of Physitians sound of nothing but tri-  
fles and anxious disputes: So that the whole huge  
17 bulke of the art of *healing*, seemes now adaies to be  
moved upon the slender hinges of *purgations*, *phlebo-*  
*tomy* or *blouding*, *scaring* *scarifications*, *boxing*, *cup-*  
*ping*, *baths*, *sweatings*, *fontanels*, *Cauteries*; and in  
short, upon no other then the *diminution* of *strength*,  
and *emaciations* of the body, and *abbreviations* of  
the life, or *exsiccation* of *Rheumes*, the onely *comple-*  
*ment* in Physick now adaies.
- 18 To me seriously it is an amusement, not much on  
this side a wonder, that our *European* world, hath  
not had one sober consult with thought, to consider  
what postern-door for evasion or any escape there  
will be left, that for so many hundred years down  
to posterity, they have been the apes and monkies,  
the

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7

the mimes and zanies of poor heathenish literalism, both in *Philosophy* and *Physick*, that they have fate like the dull præcilian pædagogues to the ferula and pedantick Tyranny of the *Stagirite*, and ethnick *Dispensatories*, the mothes and *Scarabe's* of *Physick* : For if the *Archetype* be not good which is in the understanding, the imitation of it will hardly prove capable of *success*, or *perpetuity*; and if the constitution of remedies, in their bulke, in their entity, in their horizon, do square to an ill-affected, or ill-aspected position; what will not the diseases of them too, in their *crudities*, *heterogenieties* & *impurities*, add to the affliction and grief of our languishing brother? It's against the haire for *Nature* to seek help from an Enemy, from a second disease, *excentricke*, as bad, and sometime worse then the *Inherent*, the foul disease of the *medicines*; whereby she must needs fall into a greater peril, then if she were to try the combat onely with the sicknesse: but she despiseth these dreames of *Physitians*, and doth loath them and fly from them: Insomuch it appears, that the errors, ignorance and implicate confidence in *Physicks* is not the disease, or *bestick* of this age, but our very constitution: and not so much the constitution and temper of our remedies, and medicines, but the diseases of them, & sicè diametro, are to be complain'd of, and worth our serious teares: all which we can referre justly to no other *Author* then *Custom* and her *Adherents*, which hath been extreamly disadvantageous to the whole round of *Physick*, and in nothing more, then in the *Pharmapoieticke* part. Its an error tributary to the *Custom-house* of most mens opinion to thinke there can be nothing found

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in

in the Sciences, better then what hath been found out by the *Ancients*, and some conceive not so much as what the *meaning* of Physick is, or what they are good for. Now I know, I shall be sooner defitute of leisure, then of prooffe sufficient to evince, that the too great Reverence born to *Antiquity*, is an error extreemly prejudicial to the advancement of *Sciences*, yea, so prejudicial, that till it be rejected, it is impossible any *new* learning can be acquired; which may be one reason to prove, that we are far from knowing all we are capable of. But there is

24 nothing wherein our necessity of acquiring new knowledge, is more apparent then in *physick*: for although that no man doubts that *God* hath furnished this *Earth* with all things necessary for *man* to conserve him therein, in perfect health, untill an extreem old age; and although there be nothing in the world so desired as these things, so that heretofore it hath been the studies of *Kings* and *Sages*; yet experience, and a few papers shew, we are so far from having it wholly, that oftentimes a man is chain'd to his bed by small diseases, which the most learned Physitians understand not, and onely make them rage more by their remedies, when they undertake to expell them; wherein the defect of their art, and the necessity of perfecting it, is so evident, that

25 for those who understand not what the meaning of Physick is, it is enough to tell them, that it is the *Science* which should teach so perfectly to understand the *nature* of *man*, and all things, that may serve him for *nutriments* or *remedies*, that it might be ease for him, thereby to exempt himself from all kinds of diseases.



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It is to be lamented seriously, and the subject of our serious sorrow it is, but more of our wonder, when we consider, how ingeniously elaborate they are in *other professions* and *mechanick arts*, and how they dayly receive *advancement*, and *ascend* by the degrees of *new discoveries*, neerer towards their *perfection*; but in this of *Physick*, how cold, and dull they are in their most *serious* disquisitions hitherto, though *charity* towards our neighbour be *penally commended*, that it is now in its *Apogeo*, or *retrogradation*, except it meet in *Cazimi*, in conjunction with the body of the sunne of truth: for all things have remain'd most obscure, and for the most part, most false, and those things which should chiefly conduce to the *scope* of *healing*, are not touched with so much as a finger.

26

To what end tends the Anatomy of these two thousand years, with those tedious lectures, if the Sanation of diseases, be not more happier at this day, then of old? what meanes that tearing and Cadaverous dissection of bodies, with that curious inspection and inquisition into the capillary veines, if we may not learn by the Errors of the *Ancients*, and if we may not make an emendation of those things that are past?

27

Let it not be told in *Gath*, nor published in *Askelon* that the *Genius* of the *English Nation*, now made a *Common-wealth*, should be so low, so base, and so beggarly, to daunce after the pipe of meer whiflers, to be the Hinch-boys of *Aristotle*, and confine themselves to the principles of those, who are as a dark lanthorne in a thick night; as if we had no brick to make, without raking the straw, and

28

C

stubble

stubble of *Galen*, *Hippocrates*, *Mefine* and other bundle of tongue *Physitians*; or as if the whole batch of medicines would be *dowe*, without the *Leaven* of these *Tare-gatherers*. Have we no *Smith* in *England* that we must thus foot it over to the land of such uncircumcised *Philistims*? Its reported of *Cæsar*, that he on a day seeing wealthy strangers have little dogges and monnies in their armes, and that they made marvellous much of them, he asked them if the women of their Country had no *Children*? wisely reproving them by his question, in that they bestowed their naturall love and affection upon brut beasts, which they should have bestowed upon rationall Creatures. *Antisthenes* answered one very wisely; that told him *Ismenias* was an excellent player on the flute, but he is a naughty man, said he, or else he could not be so cunning at the flute. I shall leave the application to whom it concerns. So *Philip* King of *Macedon*, said to his sonne *Alexander*, when at a feast he sung passing well, and like a Master in Musick; and art thou not ashamed sonne, to sing so well? And thereto we hope, and are not overbold to suppose, that a time will undoubtedly come, when it shall be a byword, and ignominy to be a good *Physitian*, that is, well read in *Galen*, and to be a proficient *Galenist*. Knowledge and learning without experience, is like the statue of *Polyphemus*, which wants an eye. The hand is the instrument of skill; and all contemplation. Such, (saies an Author) as speak of matters of state and government, but especially of matters of warre, say we, chiefly of matters of Physick, by the book, speak but as book-knights, as the

*French*

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II

French proverb termeth them, after the manner of the Grecians, who call him a *book-Pilot*, which hath not the sure and certain knowledge of the things that he speaks of; meaning thereby, that it is not for a man to trust to the understanding he hath gotten by reading in things that consist in the deed doing where the hand is to be set to the worke: no more then the often hearing of men talke and reason of painting, or the disputing upon Colours, without taking the pencill in hand, can stand a man in any stead at all, to make him a good Painter. Let silence in the Galenists then, be accounted as a *sacrament*, seeing their Parent in Physick, was not at all known in *pyrotechnical Philosophy*: or The poor man had never in all his life the happinesse to see so much as *Rose-water*. His ambition to be *Principate in Physick*, in such a poverty of knowledge, had bin a little excusable, if once at least, he had had the knowledge and skill, to extract any real principle out of any thing, and so might have proceeded, and been cring'd to, as *Monarch* of Physick; and not so easily expos'd himself, to be a laughing-stock to posterity and ingenious heads of his time, by his huge volumes and *blew Comments* on diseases.

I wish I had not occasion to bewaile, when in the concentrations of my mind, I am led to consider the falsity of that saying, not lesse vain and unsuccessful, then common; that when the *Disease* is known, it's halfe way to the cure; so that the other halfe, is left as the alone, and proper worke of *medicines*, but how unable, lamentable experience will testifie. This is that hath amus'd me, that the *Schools* in the *Remedies* of Diseases, both of *simples*

and their *mortarian* labour of Compositions, have apply'd themselves to the threed-bare and short-coated descriptions and discourses of *Heat* and *Cold*; both in the *Cras*es of things, with the *Nature*, *Elements*, *temperament*, *humors*, *powers*; that as out of the *Monocracy* and single-sol'd *intemperature* of the *Liver*, they have rendred us perhaps two hundred *Diseases*; so out of this *Binary* of *Heat* and *Cold*, they have builded their indispensable *Dispensatory*, and utter'd to us a thousand medicines, in antipodæan position to the diseases of our Country. What more grosse and palpable thicke darknesse, and ignorance? As if the whole make of the *universe*, with such an infinity and alterity of *Natures*, were to be patch't up with the two fig-leaves, of *Heat* and *Cold*:

- 35 As the preposterous ignorance of the Constitution of man in generall, and of the *quiddities*, and *Dioties* of things, as of that one the essence of the bloud, with that Diananizing of those *Terra del' fogo's* or *incognita's*, the scene of *humours*, beyond the *line* and *America* of *Nature*, and solid truth, hath obte-  
nebrated the whole table of *Physick*, by undue in-  
distinction; so hath it been a meanes to usher in  
that incongruous form of *unadequat remedies*, and  
thereby to become a laborious cherisher, to devolve  
and heape up one huge halfe of all the languishing  
miseries and Calamities on man since *Adam*.

- 36 Behold, what can any of the whole *systeme*, or  
batch of medicines of the shops do to that copious  
company of incurables, that they have rang'd and  
reckoned as desperate: For c<sup>st</sup> them they have gi-  
ven but a slight touch; and made a litle and mai-  
den-like bashful mention, and introduced onely a

pal-

*palliative cure*, and left the rest to the providence, protection and compleating of *Nature*, and kitchen-Physick: so that in the end it appears, how full of Calamity and desperation their engines are, too contemptible and weak to defend *nature*, or make any assault and battery upon the Enemy; when they shall bring almost all diseases into the *Catalogue* of incurables, or turne them over to serve out their prenticeship, with the number of them, who are to be cured by change of *Aire*, *diet* and *kitchen-Physick*; that for the most part some of those *χορηγοι* or *Triacle sellers*, or some old woman must cure, whom the great learning and skill of Physitians have left as incurable, and then go about to excuse their ignorance and temerity, with a *salva inobedientia egrorum circa dietæ regulas non strictè servatas*. Ah alas! how many absurdities and abuses are committed with these deceits, which to the world are not yet sufficiently known. 37

But we have just cause to hope, at least to wish, that *Physitians* will now at length suffer themselves to be instructed, from the *antiopticall* unsuccessfulness of their own practice, what straw devices, what leane, idle sleights their thoughts have suggested to flatter their starv'd hopes: And to me it is an Argument not to be slighted, that the *schools*, and *Physitians* of our daies, begin to be sensible of the *ignominy* cast upon them, and their *art*, by the sting of vulgar tongues, from their infelicity of curing; that they now are perswaded, to look a little back to *chymick* remedies; that now there is a bridge from *Galen* to *Paracelsus*, and they can easily remove their *Land-marks*, and neglecting 38

the foundations of their own art, they can as indifferently and promiscuously use any *chymick* remedies, and most miserable poysons, as those, which their *Dispensatories* have describ'd, and taken upon trust; insomuch the *Galenists* fearing to be out-gon, what by the *Collier Chymist* and the *Chymericall contemplative Chymist*, and perceiving the dulnesse both of the remedies, and *Theorems* of their Patron, can a little bend the hams suppl'd with the oyle of smooth and implicate credulity, and an idle lazy subscription, and have now stoop'd to that insatuated principle of *Tartars* of *Paracelsus* his own coin.

40 This makes me see, that the Corrupt opinion and indeavour of Politicks, have cast no little darknesse on the glory of gray-hair'd *experience*; have forsaken her standard principles, and have reduc'd mans mind from the *greatnesse* of works to the *smalnesse* of oblique and circulatory way of intelligence, *speculation*, the alone Patron of *idlenesse*, and *lazinesse*, which weakly understood, and violently put in practise, hath made a *Shambles*, rather then a *Sanctuary*, to butcher men violently, and devoure and destroy them insensibly, then give ease or succour.

42 For there is nothing more hard, more inhumane and full of Cruelty, among all *humane Arts*, through so many ages undertaken and usurp'd, then that *art*, which by a concentrick *subscription* doth make new experiments by the deaths of men, where the Earth covers the vices, the errors & fraud of its professors; who having never touch'd so much as to the bark & utter shell of knowledge, and although they creep on their bellies all daies of their lives, and feed upon the *dust* of the *earth* apt to be blown away by every puffe



puffe of solid truth, yet think they are in the *third* heaven of Physick, and *light* of nature, and by *reading* of *Galen* and *Aristotle*, conceit they have rifled her rich *Treasuries*, trac'd her footsteps to a haire, and exactly survey'd the whole *field* and *round* of *Nature*. But verily they who think so, if they be such as have a minde large enough to take into their thoughts a generall survey of naturall and humane things, would soon prove themselves in that opinion, far deceiv'd, and would soon tie up their tongues, discerning themselves all this while, like the high flown, selfe-conceited *Laodicea*. For while they presume and deem they keep the keyes of the science, do yet neither themselves enter into the *Closet* and inner *parlour* of *Nature*, nor will they admit willingly others that would.

I thought once to have becalm'd this *Sea* of distraction by the golden *Trident* of *chymicall* Theorem's, whom as a Lady of *honour* I have courted, and devoutly kiss'd, and to whom, I am not asham'd to profess I ow my strict observance; but alas and alack for wo! I could find no rest here: I found too much of the leaven of *Chrysippus*, who was the first that pulled Physick out of experience, & put it into opinion:

43

44

*to the same end as the first of the 3' and 4th in the 1st part of the 1st*  
a generation of men, in *Plato's* daies, and the line it seemes is not yet extinct. Because therefore I cannot foole my own credulity so far, as to sit down to an implicite conformity, coopt up and immur'd within these paper walls, and finding it a slaughter-house of humanity, and to conspire to the extirpation of whole families and Common-wealths, (the best part of the world,) and seeing I plow in the  
same

same field, I shall endeavour, and am resolv'd by the knife of chiropoſonall pyrotechny to cut the throat of theſe Petty-loggers, and let out the heart-bloud of the blinde Phyſick of this Nation, who deſerves to be the leading card, and do humbly conceive it nothing above my du y, either for the difficulty, or the cenſure that may paſſe thereon, to communicate the ſence and revolution of my thoughts, and Collections, and do offer them now in this generall labour of reformation, to the candid view of all good Chriſtians, to the Schools, and all ingenious heads; eſpecially, becauſe I ſee it the hope of a handful of good and learned men, that this *Crocodile*, who ſeems to weepe for, and offer helpe to, the afflictions and languiſhing miſeries of men, and yet deſtroies them, might ſpend its utmoſt date in this Common-Wealth; and that there might be ſome courſe taken in the body of Phyſick, in this Nation, that the ſqualid diſeaſes of Phyſick and medicines might be cured; without which, no hopes of ever curing the ſickneſſes of the body of man: this therefore ſhall be the ſteerage, the taſke and period of this diſcourſe, to prove,

46 That the whole mode, method and body of Phyſick, as it is now preſcribed and practiſed, with the deſires of good men, groans for a reformation.

I thinke, I ſhall have no juſt Cauſe to complain of any thing, but that it is indeed too copious to be the matter of a diſpute, or a defence, rather to be yielded, as in the beſt ages, a thing of common reaſon, not of controverſie.

47 To write in that in which there is no beaten path,  
is

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is most honourable, for he that leades, hath this advantage above others, if others follow him, he hath the glory of it, if not, he hath the excuse of prejudice.

He therefore who by adventuring shal be so happy, as with successe to light the way of such an expedient liberty and truth, as this, shall restore the much abused, overwong'd, and eclipsed glory and renown of Physick: and shall deserve of all apprehensive men (considering the ruines, the dangers and dreadfull effects, the ignorance, errors, abuses, impieties and cruelties of Physitians, in a thing of so great price, whose losse is irreparable, and most perilous to humane estate, which, for want of insight into, and reformation in the practise of Physick, have been committed in this, as well as other Common-wealths) shall deserve I say to be reck'ned among the publick Benefactors of civil and humane life, equal, nay above the Inventours of wine and oyle: for this, namely, health, is a farre dearer, farre nobler and more desireable cherishing to mans life, unworthily and unmercifully expos'd to ruine and danger.

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In which work, he whose courage can serve him to give the first onset, must look for two *Hydra's* of severall oppositions; the one, from them, who would exact the tunnage and poundage of all knowledge and skill, and excise all ingenuity and Autergie; who have sworn themselves to long custome, and the affected tedious scribe of *Galen*; whose whole *sphere* of reason, art, skill and practise, turnes in *Galens Zenith*, and his accomplices, will not out of the road: The other from those, whose formal ig-

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norance grosse and vulgar apprehensions, together with their grave obstinacy, (twixt whom an entire league hath ever been held) conceit but low of Physick, whose cloudy and imperfect opticks, could never endure to pry into the *Mysteries* of Nature, and in the work of healing, thinke they have all. This only is desir'd of them who are minded to judge hardly of thus maintaining, that they would be still, and heare all out, nor thinke it equal to answer *deliberate reason*, with *sodaine heat and noise*; remembering this, that many *truths*, now of *reverend esteem* and *Credit*, had their birth and beginning once from singular and private thoughts, while the most of men were otherwise possess'd, and had the fate at first to be generally exploded and exclaim'd on, by many violent opposers: Nevertheless it shall be here sought by due waies and means to reclaim, and bring it from under the *rubbish* of *gentilish* and *anarchicall* principles, into the *Monarchy* of *pyrotechnicall* experience. Yet would we not be mistaken, to be thought for stiffe pleading for a confus'd abolishing of these things, as the Rabble demolish *Images*, in the zeale of their *hammers* oft violating the sepulchres of *good men*; or rudely break up, not go through open doors.

The *Apollinian* science then, or *art of Physick*, is every where brought upon the Stage; and made the laughing-stock of the sick-brain'd vulgar; because *Physitians*, who have *heterodogmatiz'd*, and deviated from the ancient beaten path of clear reason and experience, put no distinction between the venerable grey-haires of *ancient Physick*, and them who wear her honourable silver livery, from the old

old scurff of *Galen* and his accomplices, benighted to the clouds of *ignorance*, and that *Tatterdemalion Linoſtoma* of Peripatetick & Galenick predicaments of *qualities*; whereby, to heads of a larger ſize, they ſeem to have put out their own eyes, and willingly ſubject themſelves, like Mill-horſes to grind in the Mill-houſe of *cuſtome* and *Tradition*, and aforehand, to have ſtak'd themſelves to a reſolution to confine to the Cuſtome of the Schools, and ſit down to a precise Conformity, to lap up the prodigious vomits of *Ariſtotle*, *Galen* and other illiterate *Ethnick*s, and in effect to preſcribe all the heads of the preſent age, as *Pupils* to the dull and doting *adviſoes* of the ancient, precedent *Paper-ſtuffers*; and then no leſſe to ſay, as in ſupernaturall things they are wont, ſo in naturall, to make it a kind of blaſphemy, at leaſt preſumption, to ſtep one haire breadth from the cry'd up and vulgar receiv'd way: So hardly in good ſooth can the dotage of thoſe who dwell upon antiquity, allow preſent times any ſhare of wiſdome or ſkill. For we are not overbold to ſuppoſe what they read, they beleeeve, and what they beleeeve, they leave to the confeſſion of an *Apothecary* and *family*, without any manuell or mechanick experiment. For who among the formoſt of them, can juſtifie their poſitions and rules by praſtiſe; not by their hands, but fancies. Hence it is that every *druggiſt* and *old woman*, with *Mother Mid-night*, and of every occupation ſally forth, and dare to intrude themſelves into the praſtiſe of *Physick*, putting an affront upon *Phyſicians*, becauſe oftimes in many things they excell them. For of old they are wont to reſerve ſome things to themſelves, as a pledge of

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their *fame* and *family*: But after that the slothful and lazy disquisitions of *Physitians* prevail'd, & the itch of *Gain* turn'd *Physick* into a *plow*, to make long furrow's on the backs of poor mortals, by the just judgement of God all things went to wrack.

55 The Schools will have the shuffling and cutting of the Cards, and the Colledge drawes the choice of *physitians*, so that the whole pack of those that by *them* are accounted worthy, are they who have subscrib'd to the ignorance and unskilfulnesse of *Ethnickes*; that the *Cathedrall* of all reason, learning, skill, Philosophy and all judgement, might vail to them, and they keep the keyes; and mans life it selfe should be committed to them. So that if he be but an *Academick*, though a meer *mammoth* kept, and perhaps a *Midas*, if they can but hide his two ambitious eares, which they can easily doe, by his implicate conformity, he shall passe for *Cathedrall* Doctor, a *Physitian* in *folio*, with an *imprimatur* on his back, as if he were the *microcosmall* Councell of State's chief *Physitian*, *cum privilegio custodi, salutis populi*: so that upon the posts, and frontispeice of the medicall conclave is written like that of *Plato's Academy*, with a *Nemo huc ingrediatur nisi &c.* Whereby all others are like a pawn at *Chesse*, fill up a Room, and that's all. This is now handed down to us *Europeans*, and is in possession and practise among *Englisb men*, that hath carry'd away the *bayer* from all others, that they will not be befool'd of their liberties, nor blinded in their understandings, by any devise: so that charity is grown cold, and sloth introduc'd under a more safer seal, and long use hath confirm'd this begotten ignorance, pretending the right  
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of prescription. And we wish it doe not prove a kind of staple merchandize, to be seal'd and stamp'd like our *Broad-cloth*, or *Wool-packs*; and that *Art* and *Ingenuity* become not tributary to the *Custom-house* of error, opinion and *Customes*, and that the *Fa-ctors* or *Farmers* thereof, do not so monopolize, or monarchize, to put truth at the bottom of the sack, and their own inventions at the sacks mouth; whereby God should withdraw his gifts, and those which he hath given to others, continue. The Apostle *Paul* would have widows to be honour'd, that were widows indeed, in good works; according to the command, which hath ordain'd the *Physitian* to be honour'd, who shall truly be a *Physitian* in good works, and so shall testifie that he is created, and chosen of God; whose works shall follow him, worthy of his vocation, as *letters patents*, as signs and merits of his honour: which text being consider'd we find honour to be appointed to the *Physitian* because of necessity; which necessity doth presuppose bringing forth fruit, otherwise in vain: not that the force of the precept, runs so in necessity, as, that when a sound man doth not need a *Physitian*, that then he is to be honour'd: For then a Judge, Councellour, Lawyer, Souldier, Husbandman, Weaver; &c. should be prescribed to be honour'd, by the same right of necessity. Honour therefore is ordain'd to the *Physitian*, created by the goodnesse of the *highest* for the necessity of the sick, to heal them: But the necessities of a souldier, Judge, Executioner, weaver, &c. are not consider'd, as chosen by God, but as promoted by men, to execute those offices, that are requisit, and that from the malice of men.

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There is a four fold mist of ignorance, hath enter'd all at once, into the *medicall* profession, and hath left it without honour: namely, the ignorance of causes, the remedy, the manner of making it, and coaptation of it. Truly as *pyrotechny*, doth open bodies before our eyes, that are lock'd; so also it opens the gate unto naturall *Philosophy*. Under the ignorance and sloth of the Schools, the true medicine hath lurk'd so depeit's'd, that that which should have brought the *greatest* light unto the Physician, seeing the whole work is accounted *mechanick*, the want whereof is his blindness, and unskillfulnesse, that through pride and long Custome, is transferr'd out of his own hands, into the hands of an Apothecary and his servants; that now he sees not with his own eyes, nor handles with his own hands, nor understands with his own *Intellect* and *judgement*, so that here lyes the mystery of iniquity.

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Our pardon for this plain-dealing, is sued out in *forma R. P.* both in the very name, nature, right constitution and right reformation of it, as also from the effect of the disputation, when it comes in competition with life, with diseases, with my neighbour, my Friend, my brother, my vocation, with the truth, with good, with hurt, with things so truly serious, and of such moment. For I propound not to my self the thanks or favour of any man, having also learn'd to runne thorow good report, & evil report. For my own understanding tells me, that the *Art of Physick* hath stood a long time at a stay, as is a shame to think, without any progresse made, because we had rather stand to, and bring honour to, and deck and polish the

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Inventions of *Forreigners*, *Greeks*, *Barbarians* and *Ethnick*s. In the mean while there's a *metamorphosis* in the whole *systeme* of diseases; new diseases arise, which *Galen* and *Hippocrates* never knew; and the old ones with stranger and crueller symptoms; for they rise again disguis'd, therefore appear illegitimate, not answering to the descriptions of the former: And that such a thing as this should stand at a stay, without any progresse, is both shame and lamentation; while our *healths* and *lives* call greatly for an *increase* of the knowledge of healing. How much, and to what end hath that lazy, dull and ungenerous kind of Physicians hindered the light of Physick, from breaking forth, who are wise only from an anothers *Comment*, and deny, that the art can encrease above what they know: And therefore what they know not, they drive with a certain desperation, into the *Catologue* of *incurable*. As if our *Ancestours* resting places, were to be like *Hercules* pillars, inscrib'd with a *Ne plus ultra*; as if they had attain'd to the *Meridian* of all knowledg, by the fix'd *North-pole* of all *perfection*; and on that *Axle-tree* must turn the whole *Globe* of posterities knowledge, with the whole *Hierarchy* of lesser and greater *increasings*: as if the wits and spirits of the *present* times would serve for nothing, but to go a wool-gathering in the *wildernesse* or wild fields of the foregoing *sheep-shearers*; or were fit for nothing, but to sit with their hands in their pockets, in a lazy, and implicate conformity to this medical statue of *Æsculapius*; and rather then to correct, adde, encrease, perfect, purg and reform the present *mode* and *practise*, had rather subscribe to it, and be an obedient son of the former

former *Physick-fathers*, believe it cannot be amended, or its very difficult to goe about, and the way is not clear, and such like *obstacles* as these they put; as if the inventions of our *Grand-fathers* had runm'd up the way of our own *industry*, and had occluded the *Treasuries* of *wisdome*; or as if she had now forsaken the thirsty and laborious inquirer, to dwell against her nature with the arrogant and shallow babler. Such is the sweetnesse of gain, that every one brags of, and with love admires their *confusions* and *miscellanies* of medicines, which they call *magistrall* Receipts: But the more secret things, which in times past rendred *Physitians*: that were lovers of labour very famous, by the stupify'd drowsinesse of *Physitians*, contracted by the *opium* of dull ignorance and sloth, are now slipp'd into the hands of *Apothecaries*, and old women.

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The first that we meet with, who will needs be *Physitians* are those, who truly are not educated and instructed to this, but prompt of nature, whose *Genius* leads them to it, say they, and are cut out, and are configurated for it, whose bare *inclination*, and the tickling itch of *gain* is the *Ascendant*, daring any thing, which they have heard to have profited others, without any disquisition, cognition, and discrimination of causes: Forthence have almost all the experiments of the Schools flow'd forth: which *Galen* hath confirm'd by the example of his master *Quintius*. For making experiments by the deaths of men, the Schools call their *graduates* most expert. Others, that are vulgar *Physitians*, had rather heal vulgar only, and to these they give their Councells: some also of favour only, and being

ing ask'd; but the most part for the ambition of *honour* that they might be esteem'd as wise men, possesse this innate kind of vice. Of the same sort are those deceivers, who would seem to be rich, and therefore give all their ministrations *gratis*, to the *destruction* or *casuall* health of people. To these succeed they, who covet not *moneys*, but *gifts*, lest they should seem below the condition of great and noble men, and deserve nothing they say, but do it for a common good. The like to these are they, who confesse truly that they are not *Physitians*, but have great skill in *Physick*, and have their secrets and receipts from *Kings*, *Emperours*, *Queens* and great *Ladies*: For these are wont to suborn the middle sort of people, which do extoll the price of the medicine. Others there are who turn themselves into *Physitians*, who have been old *Souldiers*, and now left the warres, brag of, and shew their wounds, and thereby think, and perswade themselves they have got great experience. Some of the *Clergy* also, *Priests* and poor *Scholars*, that have nothing else to do must now turn *Physitians*. Some silenc'd ministers and outed of their benefices, lay hold upon *Physick*, and commit force and violence to her body, that if one fails, t'other may hold, and think their *Latin*, and their *Coat*, the grand *Charter*, to entitle them to the practise in *Physick*. There are a generation also who pretend to *Astrology*, *Chiromancy*, (and why not to *Coscinomancy*) to *Physiognomy* too, dare tamper with *Physick*, and by *schemes*, *Angles*, and *Configurations* predict not only diseases, but the *Cure* also, and so thinke themselves able *Physitians*, and the rather, because they are now masters of Art,

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in, and instituted by, the heavenly *Academy*, and *Colledge* of stars. Others scribe upon paper, (not the innoxious words of *Salomon*,) but *Characters*, charms as they call them, whereby *Diseases*, as well as *Devils* are chas'd away, and crosse themselves before and behind, least the *Devil* should take him away, writing powerfull words. There are also, who are well known in divers *Idioms*, and pretend to speak *Chaldiaick*, *Arabick* or *Dalmatick*, and are laden with many arts; at last vaunt only *de mathesi* or *historiis*: Many of these know nothing lesse then to make the *Philosophers* stone, and carry about them propagable mines, with a perpetuall ferment. There are they again who pretend to be baptiz'd *Jewes* (more wicked then the not baptiz'd) who have learn'd from the *Kabala* to mortifie *mercury* divers wayes, and also to prepare poysons variously, which are good against all diseases, and many more. They brag of the *Hebrew* tongue to contain the fundaments of all sciences, and the grand secrets of States, and Common-Wealths, and are big with the foreknowledge of futures: They often cite their *Rabbines*, the book of *Nebolohn*, with the little key of *Salomon*, from whence they can read things past, as well as to come. Others also assert the medicall art to be *hereditary*, and to run in the line of their own progeny, although they be all *fools* or *Knaves*. And then at last, if these cannot be accounted of among *men*, they have a sure Card they think to play, and to be sure they will be receiv'd among *women*; and to that end brag of the *cosmetick* faculty, of sweet oynments, oyles and perfumes; and the art to preserve their beauty, or repair it if ruin'd: And a  
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hundred to one, if they have not a fling at the *Celestiall Stone* too, of *Armenia*, whereby they can cure a large catalogue of diseases: for these are cut out of the same hide with *Greeks* and *Jews*; any thing will serve, to cheat the credulous vulgar of their money, when it's known to all that know any thing of Physick, that that divine blew stone, is but *Roman vitriol*, that is to be had at every *Druggist* and *Apothecaries* shops, and is us'd by every *horse-leach*. There is also a fugitive kind of men from the family of the *Chymists*, who while they brag of select and precious things, sell nothing lesse then poysons, and take all liberty of lying to the deluded ignorant: These fugitives being *apostate* Idiots from the *Chymists* furnaces. But the *Schools* do with greater security, and above all, with a most liberall authority impose their things upon mortalls. For when we shall come to shew by the inevitable determination of truth, that they have been hitherto ignorant of the knowledge of diseases, and their remedies, not knowing the *essence* of a remedie, in its true nature, end and use; as also ignorant of the knowledge of *simples*. (as we shal shew anon) their preparation, conjunction, and appropriation: In the meantime, they promote their *Schollars*: This man because he hath *Latin* and *Greek*, a *Doctor* or *Chirurgian* to his Father: Another because he is made a *master* of Arts, hath heard and read lectures: Another also because he holds to *Euclid's* elements, and brags he is for him; or that he hath learn'd to *dispute* or rather *scold* from *Aristotle*: Another hath his call to practise Physick, from his daily reading of books, and subtille problematicall disputing upon every proposition; so that in three years they are

chang'd into very learned men : Wherefore they read the voluminous books of *Galen*, *Avicen* and the *interpreters*. Then they revolve *Herballs*, wherein the shapes of herbs are decipher'd to the life; the which if they have not yet known very well, they are sent to the shops, and gatherers of simples, with this mandate, that when they have well known the *effigies* of the simples, they may return to their lectures, which, with much and long study they have collected out of divers *Authors*, that they may learn the powers of simples and compounds together with their applications : They see also *cadaverous* sections, and hear and learn the *Galenicall Lurrey*, the *method* of healing, the use of the *parts* and differences of *pulses*, and then when they have thus learn'd to *sol. fa*, they lanch forth into the sea of diseases to cure them, with that confidence and presumption, as if they had been at it a *score* of years, and look for *salutations* 12 score off. We pity the miserable condition of *mankind* obnoxious to so many internall calamities, and expos'd to so many external outrages and violences of such ignorant pretenders; who when they have cruelly kill'd any *Magistrate* or great man, under the *black* and *dis-mall* rules of the Schools, they fly to their *Sanctuary*, and take the liberty and boldnesse, as of law, to bring him to, and call it the *incurablenesse* of his disease, and every where have their patrons and accomplices : So much the more miserably do poor mortals trust to them, because they hide their *ignorance* among the vulgar, under the cloak of *promotion* and *swearing*; because they *swear* they will faithfully help infirmities, which alas they are wholly

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ly ignorant of, as also of the remedy; yea, that *Hercules* of Physick, *Galen*, their Prince, hath not shewn one medicine, that is not borrow'd from *Empiricks*, howsoever he triumphs in his blew, and childish *Thory* of complexions and degrees, *tam secundum genera, quam loca*. For *Quintius Galens* master, was wholly an *Empirick*, and every where implor'd by his *Scholar*. Let not the Schools then contemn *practise* and *experience*; but sling away their pride and sloth, and it's easie to cure that disease among them, namely, the uncurablenesse of diseases. By this means shall the power and vertue of *healing* stand upright under every weight; that is, all diseases with her are of one price, and no *diminution* can be made by any *disease*. For God as he hath not made *death*, so neither doth he rejoyce in the perdition of the *living*. For he made all *Nations* of the world *easie* to be cur'd, nor is there an exterminating medicine. It may be granted, that sometimes *some* alimentary diseases may be healed by the remedies of the shops, to wit, they which admit of *spontaneous* consumptions, and *easie* resolutions: but in *dangerous*, *difficult*, *strong* diseases, in which are *fixt* and *chronicall* roots, the use of them does more hurt then good. *Hippocrates* truly left to posterity, the inquisition of higher remedies; because our Ancestors liv'd in more happy Ages. But the Schools and Physitians of an idle and lazy nature, have not respected the greater necessities of mortals, but content with *Galen* and his *Quintius*, have not perceiv'd the defects of mortalls, seeing *gain* hath carryed them away and they are sure to have it, whatsoever the event be. To this carelesnesse and

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sloth of theirs is witnesse, that they have not yet once thought of a medicine for the *stone*, nor a *poor Ague*, or *pain of the teeth*.

63 The powers of things, as well as the *thundring* accusations of the sick, doe *bespeak* their ignorance: as if the *powers* and *vertues* of medicine, were put into things by *Nature*, and the God of *Nature*, only as a *box* to contain *them*, and not to be *open'd*, and their *excellencies* to be communicated. That *Science* then, which enables men to look *thorow* the shop of *medicine*, the *topick* tabernacle of naturall *powers*, and teaches to unlock *bodies* that are shut, and to draw forth their *hidden vertues*; is not peculiar to the family of *Pharmacopolists*, nor truly is the *Pharmaceutick* part a *hand-maid* to it (as is the talk of *ignorants*) but is a powerfull *Iecmarfis* of naturall *history*.

65 For *Pharmacy* truly began at first from the *Merchants* of simples, and *collectors* of herbs; but then when the *Physitians* perceiv'd, that it was not fit for every one to *boyl*, *condite* and prepare simples therefore that *business* also, was committed to the *seller* of simples. In the mean while the more *choice* and *secret* things, *Physitians* kept to themselves, whereby they purchas'd *honour* to their posterity. But at length the *sloth* of *Physitians* increasing, they were content to run *thorow* the streets, from house to house, to make a feat of *gain*, by their *frequency* of *visitations*: Then at length chopt in *Dispensatories*, and select formes, that they should be kept in the shops, and set to sale, rather for *expedition* then *propriety*: whence at last *Physitians* joyning compounds with compounds, they administered to the sick sometimes a *miscellany* of a thousand simples, that

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that if one would not helpe, another should; at least, they would be sure to excuse themselves, because they had carryed on the cure of the sick, according to prescrib'd rules. This is the *medicining* at this day, from which how much the *chymick* Philosophy differs, they know who have but saluted the same at the threshold, and but warm'd at the *hermeticke* fire.

Before the threshold of the shop, we cannot chuse but have a sling at the *Describers* of *Simples*. For though there be no field more spacious, plentifull and pleasant on the whole face of the Earth, nor where the minde may be more intent or delighted, then in the matter of *herbs* and *vegetables*, the Earths *Embroider*, and dame-Natures revels, when in her Virgin vernall beauty, she bids Holy-day and rants it in her great silken *simple* ward-robe of sundry vestments, bestudded with the *Pearls* and *Diamonds* of lovely *Flowers*, yet notwithstanding lesse progresse hath hardly been made elsewhere. For the *Arabians*, *Gentiles*, *Barbarians*, *salvages*, and *Indians*, do more vigilantly and judicially observe their *simples* and things growing among them, then all the *European world* besides. Since, even from the daies of *Plato* (wherein *Dioscorides* a military man lived) there hath almost nothing bin added to the *vegetable* Common-wealth, or matter of herbs, but very much taken away, and the *Tyranny* of we know not what strang *Monsters* of *Physick* introduc'd. *Galen* like a *Plagiary* and sneaking *Filcher*, suppressing the name of *Dioscorides*, makes use of his words, which *Pliny* in the mean time besprinkles with many trifles, as being of a poor and shallow judgement. and unable

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ble to distinguish that which is likely from that which is true, and that which is false; by which means he heaped up a multitude of things, that by the bulk of his book, he might equallize the fulness of his name. But to this very day, even the more learned and leading part of Physitians, do as yet hold a *Logomachie* and anxiously dispute only about the *shapes* and *names* of Herbs. As if when the *Countenance* were known, we should think the *Powers* did not openly speak unto them; the powers I say, first deliver'd by *Dioscorides*: so that the medecall power, seemeth to have arrived at her perfection, in the first Author. In the meantime those things that were of greatest moment have been neglected hitherto.

- 69 But the *Neotericks* and more *modern* Authors, have begun to distinguish *Herbs* into *sexes*, and thinking that thereby they have discover'd many things, they have yet complain'd that these things have been veil'd: As if *Nature* did labour in jest, and not in earnest, being solicitous of the *sex*, whereas she contenteth her self with that which is *androgynous* and promiscuous. For the *sex* respects nothing but *generation*, and not the *operation* and relation of pairs: Wherefore to the end that she who wholly refer'd her self to certain ends, known to her *Creator*, might not frame one *jot* or *title* in *vain*, whereforever there was no need of the marks of *sexes* for *generation* in the compofure of things, she quite omitted them. But if of *two simples* the one is *stronger* or *rougher* then the *other*, that denoteth not the *sex*, but the degree of rougher or gentler motion; for by longsoft motion, and circulation that is moderate;



rate; heat, sharpnesse, roughnesse, or what ever else is presented to the *Pentarchy* of senses, as extreme and violent, is taken away; and becometh a subject wholly subdu'd to the scepter of our Nature, and yields a sweet smelling savour: for a fragrant smel is nothing else then a sharp smel, when it is moderate. Example of *Pepper* and *Euphorbium*; of rough and violent motions, and therefore have no fragrant smell. While therefore the same simple rotteth, and is changed into little animals, these are not of one, but of both *sexes*; which truly would not come to passe if those simples had already a *sex* or sexuell powers within them. For of the same numerickall herb, insects, as well of the male, as of the female sex, are promiscuously bred.

There hath also arisen other sects afterwards, who observed the *signatures*, as it were a kind of *Palmystry* in *Herbs*; and this conceit hath been very much promoted by the root of *Satyriion*: And by means of this chiefly have they introduc'd *scientia signata*, or *Anatomia effata*; that is, new-fangl'd names, and swelling titles, to gloze their fopperies. For me, I am assured by faith, that neither is *man* the Image of *Nature*, nor *Nature* the Image of *man*. God out of the eternall providence of his Goodnesse and wisdom, hath enough and more then enough provided for necessities to come. He made and endowed *simples* to the design'd uses of all necessities; that is, he compos'd and directed them to the end and scope of necessities: And therefore we may very lawfully and deservedly be excus'd, if we conceive the whole businesse of the Conquest of diseases, lies upon the shoulders and single stock of

*simples* in their right preparation for Physick ; nay, we are bound to beleeve that *simples* in their simplicities, are sufficient for the Cure of all diseases : wherefore we ought, and more becoming it is to us of this Nation, to employ more study in the enquiry of their *vertues*, then in discussion of *problems* concerning them, since in *simples*, that is, in their right knowledge and Philosophicall preparation, is the perfect cure and remedy of all diseases : and consequently *Dispensatories*, the monument of the lazy Liturgy of *Physitians*, and other *Ethnick Directories*, endeavouring to compound, confound and confect many medicines, make but a Hodge-potch though sew'd in with sweet broth, their syrups ; and though they start, and hotly pursue the Game of *simples*, yet they loose their sent, grow lazy, undoe all, and with a secret kinde of blasphemy go about to supply the divine insufficiency : And let us be excus'd to pause a little, and bethink us every way round e're we lay such a flat *Solecisme* upon the gracious and most benigne bounty of God. Hence *Paracelsus* writeth to the *Chirurgians* ; to what purpose do you *superadde vinegar* to the root of *Comfrey*, or *bole*, or such like balefull additaments, while God hath compos'd this *simple* sufficient to cure the fracture of the bones ? Whatsoever thou shalt adde to it, is done as it were to make God subject to thy correction. Thou art foully mistaken. In like manner we conceive that God hath sufficiently and perfectly compos'd in *simples* the compleat remedies of whatsoever diseases.

Finally upon sure grounds we know that we have no *Anatomicall* kindred with the *Archeus* of  
vege-

vegetables, whether we respect the whole or the parts: For the *endowments* of simples are from the *Creation*, and not from the usurpation of possession. For the proprieties were in herbs, before sin, death and necessity. Besides we believe that God doth give the knowledge of simples to whom he will, out of supernaturall grace, and not by the signes of Nature. For what *Chiromantick* kindred with the *Plenes* hath a *boars-tusk*, *goats-blond*, *bulls-pizzle*, *horse-dung* or the herb *daisie*? Or what signature have those simples common to them? Indeed I praise my Lord, who primarily created all things to his glory, before there were any diseases, nor did he marke the simples by reason of the diseases that might afterwards happen, but for the beauty of the Universe, whence ariseth honour to the Lord.

There have not likewise been wanting, who have compris'd the immense Catalogue of diseases, in the signes of the *Zodiack*, as *Bartholomew Carich-terus* for one, whose number being too narrow, they enlarged every one of the signs into a triple section; so that they divided all the powers of Herbs into thirty six, and enclos'd them in a narrow room. There are they also who *square* the powers, vertues, *aspects* and applications in the *Horizon* of herbs to *diseases*, from certain *positions* of Heaven, emitting some vertue which moveth every thing in the kind, which yet is divers from the circular motion it self; or else they make them *lesse efficacious*, that is, in plain *Englisht* *ineffectual*: And so they have denominated some herbs *solar* and some *lunar*, and such like toies put into great words, as that mechanick experimenter hath it in his *Sylva Sylvarum*. It is mani-

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fest, that there are some Flowers that have respect to the sunne, in two kinds; The one by opening and shutting; and the other by bowing and inclining the head. For Mary-golds, Tulippa's, Pimpernell, and indeed most Flowers, do open or spread their leaves abroad, when the sunne shineth serene and fair. And again (in some part) close them, or gather them inward, either towards night, or when the skie is overcast. Of this there needeth no such solemne Reason to be assign'd; as to say, that they rejoyce at the presence of the sunne; and mourn at the absence thereof: For it may be nothing else, but a little loading of the leaves, and swelling of them at the bottome, with the moisture of the aire; whereas the dry aire doth extend them: And they make it a peice of the wonder, that Garden-claver will hide the stalk when the sunne sheweth bright; which is nothing but a full expansion of the leaves. For the bowing and inclining the head it is found in the great flower of the sunne, in Mary-golds, Wart-wort, Mallow-flowers, and others. The Cause is somewhat more obscure then the former, but I take it to be no other, but that the part against which the sunne beateth, waxeth more faint and flaccid in the stalke, and thereby lesse able to support the Flower.

The like trifling wonder make they of *Rosa solis*, or as others admit it *Ros solis*, with which if *Purse-lan* or some other herbe were observed to do the like, it would scarce be of halfe nine daies, unlesse they think that it is like *Gideons Fleece of Wooll*, that the Dew should fall upon that, and no where else. It were well truly that this member of the Commonwealth of universall knowledge was more studied, namely, this of *Sympathies* and *Dyspathies*, for in this

Angle

Angle (note Reader) lyes all the abstruse knowledge of *occult* properties; which thing the Schools have openly proclaim'd by their dull hammering upon and toiling about it, and which they have banished by their fetters and gins, desisting where they should have begun. There is then in *inanimate* things inhabitant as species of *sense*, *phantasie*, yea and *election*: yet in an *analogous* consideration, according to the *capacity* and *degree* of every thing. We speak not here of *plant-animalls* which things might seeme *ridiculous* to many: but this our *paradox* will offend no man, though but meanly knowing. In the first place then without doubt, there are some flowers that are the *Laguies* of the sun; as well in lucid daies, in which the sunne shines not, as in the nights; witnessing that they have both *motion*, *sense*, and *love* of the sunne; so much, as without which, its impossible they should accompany the clouded *Sun*. And also as in the evening they lose the Sun, in his setting (who until he hastens to the East, doth not operate among us dwelling in the darknesse or shadow of the earth) yet neverthelesse whether the night be *hot*, or *cold*, or *serene*, or *rainy*, the *flowers* do face about equally from the west, and bend themselves and salute the rising Sun. Which chiefly doth denote they have the knowledge of the rising and solar circuit, and in what part he is about to be *orient* or *occident*. Call it the *insinck* of nature, or what you will. Names shall not change the thing. Its a matter of fact, and the thing done hath his cause in the flower, in his own propriety, and not from any analogy, concord or positionall influx; doe not borrow this *solissequons* perambulation *extra se*,

but it is their domestick and innate vertue. These things happen in *plants* vegetably *animate*. The lesse wonder. But that they have place in *minerals* also, I thus prove. There is almost nothing made in Nature, without his proper motion: and there is nothing moved of its own accord, or by himself, but by reason of the propriety put into it by the Creator, which the Ancients call *self-love*, and will have *philantie* to be natures first-born, innate and given for the custody of its self. And where this is present, its necessary also there be *Sympathy* and *Antipathy*, in respect of the diversity of objects. To this I will bring a pregnant example. Take a *drumme* made of a *sheeps* skin, or *asses* skin, and let another hard by be beaten, that's made of a *wolfes* hide, and upon that motion and sound, the other shall wax *dumb*, and not sound at all. Such is the proprieties of naturall things that they must act and yield to the dominion and donation of the *vertues* implanted in them from the Creation, and which they enjoy and put forth from their own *domicilium*; and not from any *imaginary* house of heaven. We would have all *sects* confine themselves to a mediocrity in opinioning, and not ramble over the whole *wild* of Fancy: For a very little patience, e're you hear, that the *Earth* hath of her self a *seminall* vertue of producing *herbs*, which she therefore beggeth not from heaven. For the whole propriety of *herbs* is from the *seed*, and the seminataive power is taken from the *Earth*, according to *holy writ*, and not from the faces of the Lights of Heaven. For suppose that sixteen or twenty *starres* make a *Constellation*, or one of the twelve *Houses*, and is extended thir-



thirty degrees: in what manner can so few starres contain the *essences, seeds, faces and properties* of five hundred *plants*, differing in kind and inward *properties*? Besides a thousand other attributes of so many things as well humane as politicall: Away with these trifles. Every *Plant* enjoys the capacity of *vegetation* according to the *vertue* of its peculiar and domestick *ferment* originally inoculated into its principles. And the *Scripture* intimates to us, that God created every *plant* of the field before it was in the ground, and every herb in the field before it grew. It's a *base* thing truly then in *Christians* to follow him hitherto as *patron* in *Physicks*, when of faith we beleeve that *plants* germinated, before the *starres* were, with a seminal vertue. For there is alwaies found in nature an *agent, matter, and product* or *effect, instrument and disposition*. And the operation of *generation* depends on *Nature*, and proper *organs*.

The proprieties are in the *seeds* of herbs, not in the *heaven* or *starres*. Those powers of the *starres* which have been fictitiously impos'd on *heats, colds and complexions* by that *Patron* of *chymericall* fictions, are now grown out of date. For the *starres*, whatsoever way they be taken, do much more differ from *Plants*, then *herbs* from *Clouds* and hoar-frosts, or *fishes* from pretious *stones*. Wherefore let it be a *sophisme* to attribute effects to causes, which possesse in them no causality at all: That is to dream whilst one is awake, if he beleeve such a thing, or by his own thinking to rove into madness: But we shall supersede this *theam*, least being too buſie in it, we should seem to those who have false or  
thick

thick eyes, to demolish the fabrick of *Astrology*, or be found great with a *sarcastme*.

- 74 *Mathiolus*, *Tabernamontanus*, *Brassavolus*, *Ruellius*, *Fuchius*, *Tragus*, d' *Allichampius* and other *Herbalists*, have hitherto been busied only about the features, and *visuall knowledge* of *Plants*, but all of them in like manner describe the vertues out of *Dioscorides*. They also constrain them to the predicaments of *qualities*, to degrees of *heat* and *cold*, as demonstrating something from the foundation : Certainly it is a shamefull thing to fetch the temperature of *simples* from *heat*, and not from the *fountains* of the seeds. *Dodonæus*, *Friso*, *Tabernamontanus* with some few others, although they insisted in the same footsteps of degrees, have yet subjoin'd certain additions from their own or others experiences : but without doubt as yet they are confus'd, uncertain and rudely distinguish'd, as being noted not from science, but either from the discovery of the vulgar, or drawn from casuall experiments. There is none amongst all of them that hath *scientiously* describ'd the *properties* of *simples*. as he who treated of all, from the *hyssop* to the *Cedar of Libanus* ; which is a certain signe that *true sciences* are not to be drawn from any other then the *Father of Lights*. To come therefore to the purpose.
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We believe there is no *member* in the *vegetable* Common-wealth, or province of *herbs*, but may be easily admitted and enroll'd in the *journall-book* or *Catalogue* of fit subjects to be reduc'd to the wholesome *advisoes* of *digestion*, and may be wholly subdued to the *scepter* of our *stomach* ; unlesse those who are out of the *line of communication*, and listed in

in the *bills* of *mortality*, excepted againſt in the liſt of *non-compounders* with the State of our vital *Oeconomy*, who have a certain adheſion of *malignity* to them, and are adjudg'd by the *Parliament* of our *Intellects* (where *Reason* ſits ſole *Epistates*) and openly declar'd by the *tyranny* of their own *aſſions* and *powers*, to be deſperate *malignants* and *Traitors* to the preſent *government* and *Republique* of our *Body*. Small truly is the number of pot-herbs, and things belonging to food in the *Craſis* of *herbs*: which paucity ſurely doth accuſe ſome certain *malignity*, which rightly ſequeſtered, then, and not before, do they give forth their *powers*, as the end and ſcope of their miſſion, whom poiſonous keepers did hide under themſelves. Truly *vegetables* do work but a little in us; and the ſtomach is buſied about them. Nor do they go farther, before they *compound* and pay the fine of their *ſequeſtration*; before they firſt depoſite their whole *ſtate*, that is, almoſt all the ſtrength of their remedy. For otherwiſe the whole *Fabrick* of our peaceable *Common-Wealth* might be undermin'd, and it might go ill with us, and we ſhould feel and ſmart under their *tyranny*, if the ſtomach, not being able to make a repulſe and tame the vegetable taken in, cannot ſubdue and bring it under the *rules* and *governments* of his own *Archæus*. For otherwiſe, if a *vegetable* ſhould go on, as *Curiuſſeer*, ſtrongly fortified, and with his whole ſtrength, he would alſo be made a companion of *excrements*, or trouble the whole *economy* of ſanguification. For elſe, that which would have withſtood the *aſſion* of the ſtomach, now accuſtomed to *crude ſimples*; how could it *transmute* and *tame*, in the ſecond *digestion*, the

unaccustom'd, in crude meats. The effect of such remedies likewise would be of greater difficulty, and more laborious work, then thence to expect fruit. Lastly, this being granted, the *indistincti-  
on, confusion* and perpetuall *turbulency* of our *Oeco-  
nomy*, should be condescended to; for if any thing be not first rightly subdu'd in the stomach, and thence the excrement first sequestred, it would march on to our very vitalls. It is necessary therefore, that *vegetables* suffer *digestions* and formall *transmutati-  
ons*: and the digestive faculties themselves also in working, do ordinarily suffer from the forreign fa-  
culties of vegetables: a thing truly perilous, and of difficult experiment and judgement. Then fi-  
nally over and above, all things being weigh'd ex-  
actly, every vertue of the vegetables is restrain'd and limited to his own degree. It's enough truly that most of them have annexed their own *cruelties*  
*infamy, immaturities, scabbiness, rottenness, exant-  
lation* of their powers, besides their manifold *silth* and *impurities*; forasmuch as they should be taken away with the *emunctories* dedicated to the *evacuation* of  
excrement; it's unavoidable but that *their whole aliment*  
is full of excrement: It is exceeding cruel therefore in the Schools, that there hath not been consider'd and found out a remedy against these defects, besides the  
*simple and contemptible decoctions* of the shops. At length, saving the censure of these, the injuries of  
plants being sequestred (the burnden of which our nature without great ruine cannot bear) so great is the *debility* of them, beside their unusual *protervity*,  
that scarce any thing praise-worthy can be hoped for, out of the *bosome* of *vegetables*; when not onely they are compell'd to lay aside their fiercenesse, if  
they

## The vanity of the craft of Physick.

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they be admitted further within ; but also formally to be *denthawate* from all the benignity of themselves, before the *Citizens* of our *Re-publick* can entertain them.

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An entire and live *animal* cannot be bruis'd without his *dung* : It is therefore to be lamented that it hath not yet been so consulted with thought and experience to consider, that *herbs* have much *dung*, who never yet made any *egestion* thereof ; and are therefore to be purg'd, not with the common *de-puration*, but with greater *Caution*. Finally, in man we by many marks distinguish *blood* from *goar* ; but in *plants* it is enough to have said, That plant in subject consists of divers and opposite properties: Here we stop without making further *progresse* then by some common *sapors*, and uncertain *events*. For from the stalk of *Poppy* being wounded, distilleth *opium*. *Celandin* weepeth a *golden* juice, and *spurge* a *milk* one : From *Butter-burre* floweth *Gum*, from *Chameleon bird-lime*; which *simples* if they be bruis'd, they yield another far inferiour juice, namely, *dung* and *gore* mingl'd with *blond*, although they be clarified : For *Beginners* must learn to distinguish the bloud of plants, from their *gore* and *Parenchyma* or *garbage*; and also to seperate them, if they think even to attempt any thing praise-worthy by means of *simples*. For hence it commeth to passe, that although you labour stoutly in extracting after the manner introduc'd by *Neotericks*, yet one dram of *crude Rubarb* given in powder, will effect more, then whatsoever you shall extract out of a dram and a halfe : For the stomach by its *ferment* resolveth more, then the juice cometh to, which is drawn out by the *Extractors*, who without distinction re-

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solve the *dreggs* and *vile liquor* of the *Parenchyma* or garbage: For *Quercetane*, when he had observ'd that by the *Chiromancy* and *Anatomy* usually call'd *signata*, the inward powers of things were not sufficiently examin'd, he call'd *Pyromancy* into his aid, but fails in the way. His device was, out of the *ashes* of a *Nettle*, to draw a weak *Lixivium*, which being put into an earthen vessell, and by chance, frozen a little (for if the *lixivium* had been stronger, it would not have bin frozen) in the morning admiring at it, he cries out, Aha! I behold in the ice the figure of the leaves of the *Nettle*; and rejoicing found an *Axiom*; namely, that in *ashes*, the *seminall substance* which figureth herbs, remains unconquer'd by the fire. But this good man declareth his ignorance of principles; not knowing in the first place, that all ice beginning, maketh jagged pikes, after the fashion of a *Nettle-leaf*. Next that the *Archæus* is the figurer of the thing to be generated, which is long since burnt with fire, before the coal or ashes be made. Thirdly if the *seminall substance* of herbs were wrung from the *lixivium*, it ought to resemble not the leaves, but the root, stalk, flowers, and fruit. But the figurative power of seeds lies hid in the *Archæus*, the *Iulcan* of herbs and generable things, who being not subject to fleshly eyes, it is to be impetrated of God alone, that he would vouchsafe to open the eyes of the mind which to *Adam* and to *Salomon*, at first sight demonstrated the *proprieties* of things; which power and *optick* vertue to some few of late daies hath been bestow'd, St. *Theresa* having once mentally seen a *Crucifix*, perceiv'd that there were eyes of her mind, which he afterwards kept open during



during his whole life, and that the flesh shutteth them by the corruption of Nature.

For neither do we otherwise know natures *à priori*, nor do we know the *alterities*, and *diversities* of the *Archæus* but by bare observation. Indeed many of the *simples* are bequeath'd to us, but for the most part *false* and *incongruous*. Nor doth the reading of books make us skilfull in knowing the properties, but by observation: no otherwise then a *Child* that sings a *song*, yet doth not compose it, as neither doth he know the first grounds of *Harmony*, for which the tones were so to be dispos'd. If this happen in sensible things known by the sense, the reason whereof the hearing measures; what shall not be done in matter of *Physick*, wherein the powers of *simples* can be trac'd by no sense? Now the *descriptions* of all sorts of *Medicines*, may be read in shops, with a defect of the knowledge of the properties and agreement. For we speak of the *optick* notion, falling under the *sight*, such as the *soul*, separated from the body, enjoyeth, and such as God bestoweth in this life on whomsoever he pleaseth, and hath hitherto remov'd it far away from the *Conclave* of those, who give all *veneration* to *Heathen books*. Wherefore the *Father of Lights* is to be pray'd, that he would vouch-safe to give us knowledge, as he gave to *Bezeliel* and *Aholiab*, and to that famous *society*, and *community* of *R. C.* unto the glory of his name, and the meer love of our neighbours: For by this meanes the *Art* of *Physick* would stand in us upright under every pressure. But it is to be feared, lest he who suffer'd to perish the books of *Salomon*, reserve this knowledge of *simples* till the Age of *Elias* the *Restorer*.

For

For the schools by the *stairs* of *Tasts* have promis'd an entrance into the *throne* of the knowledge of *simples*, by *sharpe, bitter, salt, sweet, astringent, acid, and unsavory*, they say, they measure *heats* and *colds*, as the *Artists* of all *properties*: And they have bin so rash of judgement, that they have taken upon them to judge of the nature and faculty of *simples* by their taste and relish, and thereby discern and determine their *first, second, and third qualities*, to the which afterwards all the vertue of the said *simples* was attributed. But because they found not this an universall rule alwaies and in all things, and that it did deceive, they fled to that back door of evasion for their ignorance & lazinesse, to the secret and hidden properties, arising from the forme and totality of substance. But these proud ostentations have by experience bin made a folly beyond ridiculous. These and *such like* starting-holes and subtilties have made of *Physick* a *Meander*, a *Wildernesse*, and wild *labyrinth* of incertainty and unstable *formalities*. We desire the linguacious *Chymistry* of these heads to tell us, how many *bitter* things there are in *taste*, which neverthelesse (according to the edict of that rule) are not *hot* at all? For *Opium* and *cycbory* which hitherto they have held to be *hot*, yet they teach to be very *cold*. But what vertue so *cold* I pray you is there in *Opium*, which shall make me sleep though unwilling, and *hot* enough? If the coldnesse of the vapours, why do wines after dinner provoke to sleep? whether therefore is there one *identity* of *heat* and *cold* to the procuring of *sleep*? why therefore is cold singularly attributed to *Opium*? why are not hot things *equally* reckon'd *narcotick* and

and dormitive? how doth opium amaricate? and amaritude in the schools predominating is accounted hot? Therefore it is of unavoidable necessity, that the schools should chuse one of these; to wit, either that the coldnesse of opium is not exceeding, and by consequence that Opium doth not produce sleep by his cold: or that bitternesse in the schools is a fallacious indicative of heat. For why is not cold porselane somniferous, by reason of his third degree? why is not a manipule of Porselane equivalent to two grains of opium, when the cold is more plentifull, and doth more powerfully refrigerate in such a portion, then in so little of Opium? wherefore doth Night-shade make one mad, and not rather by his Cold produce sleep? But we finde in opium a sharpe salt, and sudorifick, also a bitter oyle, farre receding from the odour of opium, yet saporiferous. Again, how many sowre things are there which by their saporall rules should be most cold, which notwithstanding are most hot: as Spirit of Nitre &c. Thus sharp Camphire, which by their rules ought to be hot, yet notwithstanding they affirme without controversie to be cold. In like manner Chrysulca, oyle of vitriol, sulphur &c. being sowr, according to the rules of saporis ought to be very cold. Thus also many sweet things there are in outward tast, which in their internall substance, are nothing at all contemper'd. How many things that excentrically and at the threshold or first beginning of tast, are altogether unsavory, and without relish, which in the parlour, intrinsically and in faculty, are most sharpe and biting. Honey, Cassia and Sugar are in their concentrick substance so hot and violent, that out of them

them may be prepar'd such *dissolvers*, as are wont to be made of *Aqua fortis* and *Regis*, which can dissolve gold and silver as speedily as the other. Thus lead in its *Eelcony* or *frontispice* yieldeth out no taste to the tongue: and yet in his *chamber* and internal substance, dwelleth a certain *sugar'd* delightful sweetness, as is notoriously known and confessed by those but meanly instructed in the famous art of *Chymistry*. Let not us then lean upon that broken reed of *qualities* and *temperament* of things, but more inwardly and exactly perpend, then by that superficially and slight manner of *tasting* and *experimenting*; but let their inward *bowels*, each *sinew* be dissected, by the acute knife of *Pyrotechny*, where they shall be found farre otherwise, and oftentimes different, not only in *taste*, but also in *odour*, and in their whole *substance*. But we will at length shew in its due place, either in this our worke, or in the next, when we come to perpend, detect and summe up the dotages of our *Physick squarers* by the impartial *Arithmetick* of *Reason* and *mechanick* experiments of *Pyrotechny*, that the schools have not yet so much as lookt into the *bark* of the *faculties* of things, and have therefore passed over the *fountains* of *seminal* properties.

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There is at length a *specificall* sapor in each thing, which ought to teach the property, if at least any of the outward things that are signed do so. For example, there is in *Cinnamon* besides sharpnesse, a peculiar grace in the sapor, which you shall hardly find in any other *simple* else. So *Gentian*, *Enulacampiana* &c. besides common bitternesse, have a *specificall* sapor, which by reason of the singularity

to every *simple*, cannot be brought under rules, and is the sole distinguisher of every property. Now that *simples* are to be chosen when they are in their *state* and *chief* vigor, this is common to *rusticks*, to the *schools*, and to *me*. Namely the *seeds* when they are almost *dry*; but the *stalks* and *leaves* while they are *succulent* and full of *sap*; but the *roots* while they swell with *vertue*, and are not yet *exantlate* and exhausted with *generating* and *concocting*: which after they have along time lain still, the *Archeus* being awakened they begin to think of, *sprouting*. Some advise to take the *Autumne*; but *we* for the most part love the *spring*, which we have learnt by experience in *Polypody*, *Bryony* &c. For the *juice* of herbs is *gore* which being more & more ripen'd, is either collected and thickn'd, or endeth in the nature of *fibres*, or dischargeth it selfe while the vitall power thinks of propagating seed: Wherefore in searching out and chusing *simples*, nothing hath bin more neglected, then that which was most requisite, and wherein even from the beginning down hitherto, there hath bin no progresse made. For the powers of *simples*, and their immediate subjects have remain'd unknown.

For they, besides the clear, and as it were *optick* knowledge of them, require an exact *preparation*, and *appropriation*; especially the knowledge of *sciences*, which presupposeth not *traditions* deliver'd at pleasure, and passed over from one to another: But *preparation* doth require not only the *boyling* of the *shops*, or *poundings*, but the whole business of *Pyrotechny*, or art of working by fire: At length *adaptation*, *application*, or *appropriation* requireth a

Theory founded in the light of Nature concerning man, his diseases and affections; and then the dependences, mutations, and alterations: It is therefore no marvail that the single-sold doctrine of simples hath stood deserted, and forlorn.

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In the mean time amidst so great sloth and clamours of men, the Almighty hath been pleas'd to stir up Chymists, who might deservedly take in hand the consideration of the transmutation, maturity, tincture and promotion of powers, and so progressing by degrees to the unison of Physick, their followers became partakers of what they wished for. For they went not to the immeasurableness of the imaginary fain'd humors; their strife, and Chimera of defluxions; nor to the products or fruits of diseases (by taking away of which they know there follow'd nothing but palliations of diseases, which are attended usually with apostate and direfull recidivations) but they converted their study to those things, that had the priority of the former, knowing that the potestative basis of many defects was imprinted in the Arkans of life. Wherefore by the purity, simplicity and subtilty of remedies, that Symbolize, they endeavour'd to enter into the middle life; that so if any of them do not penetrate to those things whereof we are first constituted, yet at least in the threshold of them they open and expose their endowment, by exciting our powers by their grateful salutation.

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For Nature doth not onely acknowledge the action of such agents as seem in a manner to be justly rank'd in the number of Patients; (and only a corporal action is of this sort, and the obedience of the



*nutritive faculty* : ) but there is also an other authority of *agents* not to be slighted, which is the exposal of the *native* endowment upon the very midst of the *life* of the *Archæus*, by reason of the sequestration from the delinquency of *mortality*, *seculency* and *turbulency* ; by means of which *superiority*, such kind of *agents* do not suffer from their *patients*, much lesse are alter'd by resistance or reaction. For some remedies thus prepar'd by the embosoming and secret insinuation of themselves, do so refresh our faculties, that they ascertain us that they came for this purpose in the world. For some recreate us with their *fragrancy* : There are others also which being enclos'd are hinder'd from shewing their *good will towards us* ; as *Gold* and *Jewells*. Others, their bands being loos'd and emancipated from the fetters of corporiety, the alone *Remora* and clog of their activity, are brought into play, and having gain'd the liberty and authority of their *powers*, to act in their own *Horizon*, diradiate their virtues, erect us from falling, and solace us, with as strong and vigorous embracements, as rank and lethiferous poisons are wont to trip up and prostrat our strength. For they drive out the *venome* of the body wherewith it is as it were leaven'd ; yea truly, both the *corporall* and *fermentall* poison ; yet not that any medicine can resect or restore anew the *extinct*, *abolish'd* and *exhausted powers* implanted in the parts. But it hath been all along an error of the Schools not to ferment the *juices* of herbs together with their *Parenchyma*, before the segregation of the best parts can possibly be made.

Next they neglect to enquire how the juice of things

things being press'd out by the meer odour of a sulphureous fire, continueth afterwards uncorrupted, without that *Barbarian* Condiment, *sugar*, or any other *Additament*; by favour of which, it acquires a *balsamick* quality, and transfers the *ætherial* vertue, which is incorporated with it, to a high and perfect *Entelechy*.

87 We are now come within *ken* of our expected *port*, and now will we descend to the weak and *pigmie* labours of the shops. In the first place, though *Extracts* may seem to ease the weak stomach of labour, yet do we not much esteem them, or salute them with that *magnifying*, as they do their *Helior* and *Ajax*, those two *Alexipharmicall Colossi*, \* hew'd out of ethnick *Dispensatories*, and that for the above noted errors. But we willingly put *Magisteryes* in the room of *Extracts*; in which the whole substance of the thing is reduc'd into its primitive juice: Which manner of preparation will for ever remain unknown to vulgar Physicians. In which iteration or going back of solution, the heterogeneous juices are of their own accord separated, for the most part with divers sediments or bottomes, one swimming over the other, and one master-juice settles, notable for its diversity, containing a *seminall* entity or substance.

88 In the next place we pitty in Physick Ware-houses, the *miscellaneous* mixture, and confus'd *jumbings* together of so many *simples*, betraying both  
89 ignorance and uncertainty. For that cardinal Engine of uncertain *succedaneums*, doth scrue the Schools to hope, *that if one thing do not help, another will*; Oh the shame of men! And so they associate  
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\* *Mithridate* and *Treacle*.

many things together by the commendation of the common Councell of *Herbalists*, extoll'd, *even to an enacting*, for the same purpose. To which are added those *frizzeries* of vulgar heads, stew'd in the *Hypocaust* of ignorance, *boiling* and *conditing*, or *seasoning*, the *twin-born* sisters of *Cookery*.

90

To which purpose *Dispensatories* are commended, being set forth by the Schools, and us'd by *Physitians*, only for *expedition* and *readinesse*, but not for *propriety* and *exigence*; as having only *generall* and *universall* Intentions, with the *substitution* and *dispensation* of one instead of another; whence they are call'd *Dispensatories*, or the *Colledges poudring Tub*, wherein are *barrel'd* up many *mixtures*, neither of their own, and which is worse *without Salt*. As though Men had not brick of their own to make, but they must gather the straw and stubble of *Galen* and his *Fodder-eaters*; a servitude worse, and baser then *Egyptian*: what do we else then make their's the light of *Goshen*, and our own the thick darknesse of *Egypt*. That there should be bread enough in our *Fathers house*, in our own Land, which is not a *wildernes*, & yet that we should have such *trunk-hos'd* appetites, be so *parsimonious* as to dyet our selves, & be ty'd up to the manger; and feed upon the *bushs*, and *chaff* of *Ethnick* and *barbarian long-winded compositions*, that have no footing in *nature* or *art*; nor any *analogy* among themselves, or to our bodies. But suppose them good, suppose them *Manna* it self; yet if an *Omer* shall be allotted us; if they shall be *barrel'd* up from age to age, from the *first* gathering to this *last Century*, while God and Nature every morning rains down new, instead of being fit to use,

they will be found like *reserv'd Manna*, rather to breed worms and stink. Well may they be called *Dispensatories*; as of *dys*, and *penso*, things hard of digestion, or hardly consider'd or weigh'd in the balance of clear Reason or experience. In all and every of which, the concourse and mixture of crude *simples* makes the issue conjecturall. For the patient is every waies cheated for his money, both by the fraud of the *Druggist*, and oath of the *Doctor*; thinking that he can neither err, deceive, nor be deceiv'd that swears he will admit none to the degrees of Physick, but him that is skilfull and able. We could wish and and pray the *Magistrate* would prevent so great mistaking of the patients, and fraud of the *Physicians*.

For our own part we chiefly admire in *simples* a sincere composition which is made according to the composure of God. In *Comfrey* we finde a full remedy for broken bones, having all things that are needfull; wherewith if you mingle *bole*, *vineger*, or other forreign things, as we before hinted out of *Paracelsus*, you then corrupt the mixture ordain'd by God. But as oft as the things have not by themselves what is intended, then we admit additions, if the things acquire that by being coupled together, which they have not apart: Which thing is to be confirm'd by an *experiment*. And indeed we have a most pregnant instance hereof in *Inke* and *Tinctures*.

Oftentimes under the penance of studies we have consider'd that since there was in Nature a certain proportion of *matter* to *matter*, and *form* to *form*, that there was the same observ'd in *properties* to *properties*, and consequently in *effects* to *effects*.

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But the composition of *simples* did by and by teach our understandings, the defect of these; where alterations presently enter upon the mixture of seed, and for the most part destroy one another; no otherwise then the seeds of many things pounded together and blended, elude the expectation of encrease. Afterwards we knew by much *sweat* and *oil*, that the *matters* of *remedies*, exalted to a higher dignity by meer preparation, ascend to the top of *perfection*, *liberty*, *subtily*, and *purity*; and would far excell the *decoctions*, *syrups*, and *honeyed pouders* of the Shops. For whosoever is well skill'd in the mechanick practise of *Pyrotechny*, doth clearly perceive with me, that there is no medicine found in *Dispensatories*, that containeth not in it more hurt then good. For the Schools, which professe *Hippocrates*, if they acknowledge diseases to arise from a *humour* that is *sharp*, *bitter*, *salt*, or *acid*, they yet palliate, and season all their remedies with *honey*, or *sugar*; thereby abating the properties of them, though of themselves they be feeble enough; as if the only *cure* and *top* of all diseases consisted in that which is sweet. For their answer is, that *laxatives* work never the worse, although sugar'd; then, that they are more *gratefull* to the *Palate*; and thirdly that they are by this meanes kept from *mouldynesse* and *putrifaction*. As to the *first*; we admit that poisons have equal force whether they be swallow'd with, or without *sugar*: For the power of *laxatives* sheweth it self wholly in the *melting* of the body, and the *putrefaction* of that which is *melted*, and so ought to be infamous for poison Wherefore the answer of the Schools is impertinent, by poisons, to  
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the question, touching the remedies of diseases, as they are *bitter, sharp, &c.*

To the second we say, that the answer is frivolous as long as the first is not satisfied. So that they are as yet ignorant, that the *militia* of remedies are too contemptible to charge a disease, and that the *force* and *fort-royall* of them are changed and abated by *sugar*.

That to many, the tast of *Aloes* is more pleasant then the drinking of *honey*. Finally, though they desire to sooth the *tongue*, yet they cannot sooth the *stomach*, which turns at the very sight of medicines cover'd with the *Leger-demain* of *sugar*: of the same size of foppery is that *bauble* for *babies*, *gilded pills*. Notorious it is, that a thing of few drops is more easily taken in some *vehicle*, or *liquor*, and is more willingly entertain'd within, then if it were sweetned with much *sugar*. In a word, that being mixt with a convenient *liquor*, they insinuate themselves more deeply, and more friendly combine, then if they were *dab'd* with much *sugar*. That *sugar* though pleasing to them that are in *health*, doth yet quickly grow distastfull to such as are *sick*, and is an utter enemy in most diseases of the *stomach* and *womb*; but in others, it often makes the help of the medicine added, to become ridiculous. For *sugar* is *diametrically* opposite, is the *antartick* pole, and at enmity with the *acid ferment* of the *stomach*, and therefore makes the digestion more difficult. For *sugar* is clarified with a *lixivium* of unstalk'd lime and potters clay. And if Physicians had known the sharpnesse of the spirit of *honey*, and the filthy dregs of *sugar*, *Charity* being not quite de-



graded, we have the freenesse to think, they would have been content, to have us'd it more sparingly about the sick.

To the third, we say, that the Schools do herein confesse their ignorance, that they know not how to preserve *medicaments* from corruption, without *saucing*, and *castration* of their vigour; wherefore the *fraud* of beastly *syrups*, *Loches*, *Eclegm's*, and other the Tribe of *daubing medicines*, hath been sufficiently detected; which are made only of *simples* decocted, with the additament of *honey* or *sugar*: and it makes for this, that *vegetables* being boild in *water*, and frighted out of their wits, only lay down their juice and mucilage; which being *crude* and *impure*, cause trouble to the stomach, untill being digested with *honey*, they make us heirs of their *vertue*; especially in that the *gummosity* of herbs, which are fryed with *honey* and *sugar*, is very ingrateful and displeasing to the stomach, and in boiling, there is made a great wast of the *vertues*. I praise God who hath been so bountifull to me, as to call me to the practise of *Chymistry*, out of the dregs of other Professions: Since *Chymistry* hath *principles* not drawn from fallacious reasonings, but such as are known by nature, & conspicuous by fire; and she prepareth the *intellect* to penetrate, not the upper deck or *surface* of things, but the deep hold, the *concentrick* and *bidden* things of nature; and maketh an investigation into the *America* of nature, farther then the whole *Heptarchy*, yea, then the whole Common-Wealth of sciences, all put together, and peirceth unto the utmost confines and profundities of reall truth: For she admits an *Ar-*

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tist to the radicall *entities* or primitive roots of those things, with the *dearticulation* of the operations of nature, and the powers of art, and with the *maturation* of seminał vertues. For besides the *manifest* entity and creation of things, there is an anatomical lecture of the *various* creations and entities of them, to be read of us, and understood by us: Besides the *generall* and *manifest* creation of things, the *particular* form of things, not the *Peripateticks* forms, is to be examin'd, and much to be read and learn'd from the variouseſſe, and that, not only of the generall form, but every single and particular form of the *Individuall*. And we must note, that the *anaglyphe* or exteriour *Cortex* and figure of things is the *Hieroglyphick* of an essentiell, true, reall, powerfull spirit; beyond all the *artificiall*, *superficiall*, *pyramidall Hieroglyphicks* of the *Egyptians*: For in those dead leaves, is written in *folio*, in large *Characters*, a living power or spirit of life; for besides its own spirit, it hath another, which is the wheell or *primum mobile* of it. Every *ens* beside its own particular *heaven* or *firmament* hath the heaven of *sidereall* and *vitall* light. Hence also the *essence*, *property*, and *vertue* of every particular *Individuall* is as well, if not rather, *occult*, then *manifest*; and the true *medicinall* part in vegetables, as in all other things, which is the *essence*, *propriety*, *vertue*, *strength*, *efficacy*, *life* and *soul* of the *Compositum* and every *specifick* part, is not contain'd in the *externall* coat or form: For *Phylick*, to *speak* to be understood of them, who know not what they speak themselves, or medicine, the *essence* of the thing, is not *externe*, to be seen with *Physiognomistick* corporall eyes, but *interne*,

terne, and to be sensibly perceiv'd by the eye of the *Intellect*. For the *Sunne* of every *ens*, concentrated in its own *firmament*, doth not so diradiate its beams of vertue, and strength, to its *Earth*, the exterior *Cortex*, as to have her *vestall* virgin beauty prostitute and ly open to the *soul rape* of an impure *Tact*, and embracement; or contaminated by the cloudy emissions, of our *basilisk* corporall eyes; but is to be gently handled, and drawn forth by Philosophick *Pyrotechny*. For the most High is to be prais'd for his transcendent glory, who hath given this *art* to little ones *gratis*.

99

Neither are we of a cast with those *præcisians* in the lady-like humours of *farre* fetch'd, and dear bought *Gew-gaws*: For we seldome use remedies that are *transmarine*, that come from beyond the *seas*, and are fetch'd from the furthest parts of the *East*; knowing that it is not need, makes our old wife to trot; but that the *Almighty* hath made all *Nations* of the Earth easie to be cur'd: Nor would he have us such *Trugs* to expect *Barbarian Drugs* from the *Indian* shore. What an absurd consequence, and what a shame it is to think that God was lesse favourable to mortalls before the *Indies* were known. Such is the Trade, habit, and iterate Custome and Practises of our *Indian Drug-merchants* and *Physick-mongers*; such is the zealous and ignorant affectation, stupidity and perverse covetous nature of some; the hammer of whose desires, beats on the anvill of compleating and filling up the measure of the vices and miseries of their native Countrey, by the importation of *forreign* and heathenish drugs. What is this but to nose the high and saga-

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cious *Genius* of the *English* Nation, and to lay them open to the scorn and derision of other Nations; and givethem just cause to play and descant upon the poverty and improvidence of *Nature* in our own Countrey, to furnish us with remedies, for our maladies; as if we had no *smith* in *England*, but must *per mare, per terras, ultra Garamantes & Indos*, run to supply her deficiency. And the *iniquity* hereof shall be further shew'n by a *familiar instance*, though the *luxury* and *pride* of those who sacrifice to the *grapy* God, open their mouthes wide, and gnash their teeth against me. What more foul and common sinne among us then *drunkenesse*, and who can be ignorant, that if the importation of *wine*, and the use of all *strong drink* were forbid, it would both clean ridde the possibility of committing that most odious vice, and men might afterwards live happily and healthfully, without the use of those intoxicating *liquors*. Yet who is there the severest of them all, that ever propounded to loose his *Sack*, his *Ale*, toward the certain abolishing of so great a sin, who is there of them the holiest, that lesse loves his rich *Canary* at meals, though it be fetch'd from places that hazard the Religion of them who fetch it, and though it make his neighbour drunk out of the same Tun? While they forbid not therefore the use of that liquid merchandize, which forbidd'n would utterly remove a most loathsome sinne, and not impair either the health, or the refreshment of mankind, supply'd many other waies: what can be expected in such a field of ryot, but the tares and thistles of mortifick distempers and maladies, and a course and custome of easinesse,

easinesse, and boldnesse to rush into all manner of debaucheries? He to remove a nationall vice, will not pardon his *Cups*, nor think it concerns him to forbear the quaffing of that outlandish grape, in his unnecessary fulnesse, though other men abuse it never so much, nor is he so abstemious as to intercede with the *Magistrates*, that all matter of *drunkennesse* be banish'd the Common-Wealth; we have the lesse cause to hope, so long as a thing of as much, if not greater Concernment, and of as little, if not lesse inconvenience, will not be forbidden, as this of forbearing the fetching of all *exotick*, *Indian* and *Barbarian* drugs, and heathenish *Compositions* for Physick, which would not worse, but much better our condition, is a thing so little regarded, and hath hitherto lyen so undiscern'd, and undemanded. What is this, but to use the mouth of our generall *Parent*, the first time it opens, when he said or saw that all things he had made were very good, to an arrogant opposition, and correcting of Gods wisdom, freeness and bounty; as if he were more carelesse and lesse regarding us, then other Nations, though *sinners* of the *Gentiles*; or that Nature was more improvident, insufficient, and deficient towards us in her good things; or that the things of our Countrey were not good, or not good enough (*lamentabile dictu*) for the Cure of our *home-bread* diseases, but must be beholding to others to supply the defects of God and nature, both as *supplement*, and *Correctives*. No, no, we with serious tears speak it, that it is Mans *perverse* cooking, who hath turn'd this bounty of God into a *scorpion*, either by weak and shallow *commenting* with their

numerous, voluminous and impertinent amplifications and modifications; or by proud arrogance, covetousnesse, envy, and cruelty to them, who neither in their purposes, nor in their actions have offended against the due honour of Physick, especially Pyrotechnall: For to our common and underfoot Chymistry and jumbings of Apothecaries, is the tendence of them, who have the leisure to be industriously idle; and he who shall be tediously studious in it, argues a dulness little less then fatal, and hardly on this side sorcery, or incantment, not to be undone by charms, or prayers: Insomuch that the fears which some men may have of an invasion and innovation into the Eutopian Empire of Galenical beathenish Physick, and constituting more clear, natural and experimentall foundations and principles, perhaps exceed the hopes that can be in others of ever introducing it with any great successe. And that such a thing ought to be done, and chearfully gone about, and sett'd, enough hath been urg'd, and yet shall further; since we are clearly of that opinion, that it will be a harder Alchimy then Lully or Paracelsus ever knew, to extract or sublimate any sure reall foundations of Physick out of Galen, and his Task-masters. So that we see, without the help of further light, Salomons ships are more welcome that bring apes and peacocks, and I know not what monsters both of principles and practise; then the Gold of Ophir. Nothing now adaies is more degenerately forgotten then the true dignity of Man, almost in every respect, but especially in this, and which is the aggravation, so neerly concerning himself. Indeed mans disposition though prone to  
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search after vain curiosities, yet when points of difficulty and danger are to be discuss'd, appertaining to the removall of some unreasonable wrong, burden, injury and abuse from the perplex'd life of our Brother, it is incredible how cold, how dull, and farre from all fellow-feeling we are: but when neither the spur of *Philantie* and self-concernment, as this of our dear life and health, brought into unworthy snares, without which we are uselesse and spiritlesse to our selves and the Common-Wealth, shall not stir us up to consider and bethink of an expedient to get from under them, into a more generous, easie, safe and exquisite way, both to preserve and obtain our healths; either not to plead for it, or nor to see it, argues a coldnesse, dulnesse and dotage little lesse then *incurable*, or a stark deadnesse, contracted by the *Opium* and *Lethargy* of epidemick ignorance: Indignities that merit a *Lucans* spirit to lay open and explode them. And seriously by this, and other of the like *bulk* and *size*, if the *Genius* of *English* men must thus go a fishing on t'other side to have a draught, must be sent a pilgrimage to the Worlds End, and fetch home the *Apes* and *Peacocks* of Forreigners; and their *Chimericall* humours, and all the way strike top-sail, stand bare and vail with reverence, to the statue of *Dispensatories* of others ignorance and unexperienced formalities, and suffer these spurious brats to take the wall of all the free spirit of clear reasoning, and the *sons* of *art* and *Ingenuity*, we are no better then slaves and fools, and of desert to be reckon'd with the *sonnes* of *Cham*, and to work in the *Laboratory* of the *Gibeonites*. Let us resolve then like Men humble

ble in the sight of God, and with no lesse faith and a serious judgement apply our selves to the freeness And bounty of God in our own native Country: and know all the world, that the Divine goodnesse hath perswaded me that *home-bred* diseases have their remedies likewise at *home*. And *Chymicall* conclusions have taught me, that a little liquor may be provided, which will keep the tempers of *simples* uncorrupted, without any *forreign condiment*. They boil therefore herbs in *water*, *Wine*, or *distill'd liquor*, (the absurditie, vanitie and iniquity of which shall further be shewen anon) even till the *third* part, or *half* be consum'd, in a double vessell under a double Cover, and so make a decoction, or *anti-Chimicall* porridge; wherein if the chiefest powers do not *perish*, or are not *evirate*; yet is there nothing drawn from thence, but an ill pleasing and distastfull slime of herbs, to be digested by the stomach; although the decoctions and juices be clarified with whites of *Egges*, and palliated with *sugar*. For they are drunk without separation of that which is *pure*, from that which is *strengt'bleffe*; without unlocking the hidden powers by the *Turn-key* of *Pyrotechny*; without the root and participation of the life, or emendation of the *defects*, *crudities*, *excrements*, and *violent* powers, whose *activities* we have no *Opium* to dead, nor our nature cannot without great prejudice endure.

Within the same list are marshall'd *EleJuaries*, *Confections*, or *Pills*, either to comfort, or to loosen; who abound with greater miseries then the syrups; for without boiling, with meer pounding or poud'ring they are ridiculously, ignorantly and

and unadvisedly fram'd of many *simples*, which for the most part are in *antipodean* position, and *diametrally* opposite one to another; so that they cannot conjoin the mutuall help which they owe unto us. For it is not in Nature as it is in *Numbers*, 103 where the powers all meet in *one*, because they agree by *unities*. For in nature every thing is singular, and lives of it self not delighting in conjunction. Thus far likewise the operations of Physick proceed into the *middest* of the *life* of the *Archens*; which by confusions and blendings, if it do not altogether *perish*, yet is it at least *manifestly* *evirate*. For the frustrated successes of many seeds compacted together, and the *auopticall* unsuccessfulness of Physicians, by these *weak* and *contemptible* engines ought to have given sufficient warning to the Schools, that they should forbear from blending so many and different *simples* together. How much more when in that multitude, many *counterfeit*, *opposite*, *uselesse*, (but otherwise for the most part *ponderous*) *impertinent*, *vain*, *improper*, and therefore *faint*, *over-worn*, *evill*, and *dead* things are added, or at least made: For although the *adulterating* of *drugs* are more justly charged upon the *merchant* than the *druggist*; yet not to garble them, is the part of a *sluggish*, *ignorant*, or *covetous* Apothecary. In the mean time it is certain that almost all the ingredients are taken *crude*, *hard*, *unripe*, *shut*, *poisoned*, *impure*, *bound*, and *unapt* to the communication of their *powers*, and are more depraved by *mixture*. And because the *stomach* of sick persons is hard-by, and in the threshold, therefore it is first offended, because it is feeble and unfit to extract

the middle life, beset with so many difficulties: Wherefore we ought in our labours and singular care, to be before-hand, that we may prepare all things for the languishing stomach, if we hope with delight to attain unto the conceiv'd and wished ends. Wherefore the use of all *Confections* is *harsh*, *nauseous* and *tedious*: Hence came the proverb, *take that away, for it smells like a medicine.*

104 Likewise if you take from solutives, *Scammony* and *Coloquintida*, the whole *Edifice* of the shops in *Solutives*, will fall to the ground, those two pillars being remov'd, whereon it rested. For *Solutives* besides *Scammony*, *Coloquintida*, *enphorbium elaterium*, *esula* and manifest *poisons*, and those beside adulterated, *sordid* and *horrid*; the source of the *diminution* of our forces and strength, contain nothing else, unlesse the same poisons be suppos'd to be allayed with *aloes*, *rubarb*, *sene*, *agarick*, *manna* and the like, and so the more liable to imposture.

105 The schools acknowledge that their *purges* down to *Agarick*, have need of *correction*, to the intent, that they may bring in their very mouthes strength unto Nature: But ah would to God such *lame* Corrections were not *idle* and *unprofitable*, were not *foolish*; and that they might serve rather to compare  
106 the *innocence* of the *medicine* then his *castration* or gelding his powers: Because *castration* of powers, concludes and carries deceit in the very face; least, as who should say, the sick might understand the poison, that is in it. The *balefull* remedies also of the shops, are like a *Crocodile*, or domestick *wolfe*; who seeing his occasion, whilst he is trusted to, returns to his wonted fierceness and cruelty of Nature:

ture: Hence neither dare they call their so corrected medicines by their proper *Etymon*: that is to say, they hide *Scammony*, under the name of *diagredinum*, as also *Colocynthis*, they disguise under *Albandal*. At length the compound laxatives in the *Dispensatories*, do war under a fain'd and counterfeit title of *Dux*. In the mean while they cannot deny, but that in all, and every of their solutives, *Scammony* and *Coloquintida*, are the two pillars, on whom, the whole *Edifice* of purging doth rest and lean; in the collision of which, all, whatsoever is built thereon, doth fall to the ground. Their more gentle solutives then, as *Manna*, *Cassia*, *Seney*, *rubarb* &c. have given up their names to those two burley standard leaders.

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The schooles confesse that a laxative medicine being exhibited, is no longer in the power of the *Physitian*; yes, and that more is, they by this means defame the *Laxatives*, and therefore esteem them lesse and set them behind *phlebotomy*. For if the *laxative* hath committed any thing too cruel, they are wont to accuse either the *dose*, or the *correction*, or the *fluid* nature of the sick, or the *Apothecary*, or the *servant's*, or the *wife*, or *some bodie*, or *something*, least otherwise the name and fame of a *solutive* medicine should perish: yet notwithstanding in the mean while they confesse, will they nill they, that all *solutives* contain in them a *corrupting*, *wasting* *poison*, and onely *Aloes* alone, they have made a proverb, and call it *innocuous*. But the rest are administered with *additament*, *correction* and *circumspection*, and not *preposterously*, nor *overhastily*. Of late, a certain learned man to preserve his

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health, took the usuall pill, *ex aloe lota*, (*castrata potius*) and not finding the effect, he goes to round another *Physitian* in the care, and tells him of it, who blames the sluggishnesse of *Aloes*, and more-over turns *Pieron* *ſive amarum*, into *pigrum*: I'll preſcribe you, ſaies he, *gelded pills*; which being taken, he miſerably periſhes, becauſe he had labour'd a whole week in vain, that he might reform the diſorder'd effect of the laxative medicine. He therefore that he might free himſelf from a future diſeaſe, periſhes by the deceit of the *Physitian*, and leaves behinde him eleven children. Whence firſt it is manifeſt, that it's as free in a laxative to rage fierce in one, that is well in health, as in one that is ſick; for this thing may goe on raging againſt the life of Magiſtrates and chiefeſt Governours, and that ſcot-free, without danger of puniſhment, under thoſe two *cheats*, the name of a *Physitian*, and the deceit of a medicine; becauſe the Earth covers the cruell ignorance and unſkilfulneſſe of the *Physitians*.

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It's a ſpecious title truly that of *purgation* or depuration, but full of deceit God knowes. Ah! would to God that the *Physitians* purge could expiate diſeaſes. Would to God as touching this, it may not be, that the ſick would expect purges from the hands of a *Physitian*, or his preſcription. It's worth

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our ſerious ſorrow ſurely that they ſay, a looſning medicine adminiſtered before the concoction of the diſeaſe, brings forth thoſe humours (for they will have laxatives have eyes, like that *Epidaurian* ſerpent, to bring forth by ſelection one humour and not another) which otherwiſe, after the aforeſaid concoction of the diſeaſe, would be unuſefull, yea, and hurt-



*hurtfull.* Notwithstanding neither will they learn hitherto from hence, that the *humours* brought out by *laxatives*, are not *humours*, nor things offending; (for otherwise, in either *station* of a disease, and with one only *laxative*, they should necessarily help equally, if they bring out the same peccant matter) but meer *putrefaction*, and meer rotten consum'd melted matter through the poison of the *laxatives*. So much the more unhappily is the *enemy* receiv'd, in regard he may exercise this cruell raging and ravening within, in the *flesh* and in the *blood*.

To prosecute the deciphering of those cruelties and outrages which are committed by *laxatives*, it will not be besides our purpose, to relate a story of our friend in this businesse, which he mentions of himself; and it is that acute *Philosopher* and ingenious *Helmont*, who when he was young, put on the glove of a certain *damosell* infested with a dry *itch* or *scab*; where he had contracted, first on that hand, then on the other, an unlucky scabbineffe, of a Purulent constitution, and with pustules. The *senior* Physitians of the City being called, they commanded; first, a veine to be open'd for the cooling of the liver: then, with an *apozeme* for three daies, they address'd themselves to prepare for the deduction of yellow torrid *Choler*, and salt *flegme*; and at length they intend the *Purgation* of the aforesaid *humours*, by the pills of *sumitory*, and they abundantly provoked many seiges. And he was therewith glad, that he had excreted such a heap of stinking matter. They advise therefore the same medicine to be taken the third day after, and again also after three daies with the like successe: And

saieth he, if all had been put together, it would have easily filled two buckets of filthy rotten and stinking stuffe; which he did then think to be *humours*. He then who before was sound and lustie, in his full strength, light and nimble in leaping and runnings, was now made macilent, his knees trembling, his cheekes were fallen, and his voice hoarse. I said (relates he) and that too late. In what chamber of this my peaceable *Inne*, did this crowd of sicking and unworthy guests lodge and take up quarters? For I found not, neither in the Crown office, my head; nor in the white-Hall of my brest, or unckle Johns-House of my body the belly, any place for so great a *Farrage*. For although all my bowells should be taken away, yet could not the whole *lakes* or cavity contain scarce halfe the quantity. I conclude therefore with my selfe, that those *humours* were not *preexistings*, but made in me. And I knew, that that rotten stinking melted stuffe, was made by the medicine I had taken; which same thing would have come to passe as often as I had taken it: But it seems he was still troubled with his *gust*, the *scrubadoc*, and that the same scab had posses'd him as before. Whence may be known.

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1. That this our *porous velame*, that is obtended like a *scarfe* over the whole frame of the body, is the *topick habitaculum* of that contagion the *scab*, and is a disease of the *pellis*, and scarce enters beyond the confines of the *membrana carnosâ*, and not an intemperature of the *liver*.

2. That the virious temper of those humours in the *scab*, are false and fauld, which were produc'd by the onely tact of the glooe.

3. That

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3. That *laxative* medicines doe not at all purge or mundifie, but purifie.

4. That they *eliquate* the *virid* substance of the body, and resolve it into corruption.

5. That they indifferently contaminate whatsoever by any meanes they can come unto; whether it be the *Blond*, or the living *flesh* it self; and that they doe not, nor cannot selectively separate and draw forth one humour, from another.

6. That the contaminated doth denote his *contaminating* to be meer poyson, and doth effect onely the *liquefaction* and *putrefaction* of the body.

7. That the *contaminated* matter, nature driving forth, will flow out untill the whole strength of the *medicine* be *exantlate*.

8. That this cometh to pass as well in a sound man, as in a sick.

9. And therefore that a *solutive* medicine is full of danger, before Nature is *victrix* in diseases: For afterwards, it doth not so manifestly shew its hurt. Which things having so seriously weigh'd with my self unto satiety of conviction and satisfaction, gave me ample cause to suspect the use of *laxatives*; especially those of the *shops* now in common use.

A woman in *Sepulchres* parish neer *snow-hill*, of a laudable constitution, strong and lustie, took a potion of my own prescription, and it was onely of the common infusion of *Senilla* and *Rhubarb*; to whose streining was added only one ounce of syrup of *Cychory* with *Rhubarb*; and she confessed, with others, it gave her above *fourty* stooles, and might have gone very neer to have done violence to her life, had not I with much industry applyed my self

to stay it; which was done with good successe. A certain man also took a *Scammoniate* medicine, and in one day, it gave him above *fourty* stools, which together with his pisse that he made that day, was weigh'd, and they weigh'd *eighteen pounds* and *seven ounces* of stinking yellow stuffe. Now in looth, if that rotten melted stuffe, be *Choler*, and one of the four; then the residue of *fleam* in the body, (exceeding *choler* by one third part, according to *Galen*) shall weigh *twen'y seven pounds* and *ten ounces*; and by the same compute, there shall exceed *nine pounds*, and *three ounces* of pure black *choler*; that is, of *fleam* and *melancholy*, not mingl'd with yellow *choler*, *thirty six pound* and *thirteen ounces*. It's clear therefore that in a *purge* there is no *purification* of the body, but rather a *distemperature* of the remaining humours if there be any such things. Then, that the aforesaid *solution*, is not a selective *mundation* of the *choler*, or a freeing of the body from *superfluous* *choler*: but a meer putrefactive *eliquation* of the *bloud*. Because while the *bloud* is in the *veins*, it doth not stink; but by and by, it stinks in the *guts*, in the same instant, when it falls out of the *veins*: But I pray you, what *house of office* or *close-stool* is there in the body, that can contain *thirty seven pounds* of *fleam*, and the remnants of *black choler*? chiefly when from a *purge*, the *veins* which before were full, are now fallen, and appear no more: for the following morning, the wretched man who trusted to the *Physitians* judgement, and thought himself so well purg'd and cleans'd. speaks now with a *small, sharp* and *hoarse* voice; his *hands* tremble, his *knees* shake, his *eyes* hollow, his *veins* exhausted his  
look

look ghastly, and press'd with an unreasonable thirst, and dejected appetite, thought he should never recover: And certainly if the dose of the laxative had been greater, it would have had his due, and might have made but an ill businesse of it. By this strong purgation then, may be ges'd, nay doth clearly appear the virulent propriety of solutives.

The Physicians having their excuse ready, and to salve up the businesse and their ignorance say, it was the easie nature of the man, in obeying the medicine too much, thereby shunning the aforesaid Colicues of the remaining humours, and also the disproportion of the same. The which Scammoneats, doth not onely draw forth choler out of propriety; but of the blood it selfe, or the compound out of the four, there is made up that one liquamen, that heap of stinking resolv'd matter: Whence we again conclude it an imposture and cheat, which supposes to bring forth choler or steam, or avouches, that purges, so call'd, are the Gold-finders, or like the City Night-men, do cleanse and mundify the body of its filth and impurities by the besome of laxation or appropriate and selective deduction; or that they can single out one humour from another, and fall foul upon it, and like a special Bayliff, arrest one humour from all its fellows, without bail or mainprise, though they are all subsidy entities (according to the Galenists) and of the grand Jury at the Assizes of life and death held in the Guild-hall or Court of our body. which to affirm is a madnesse and dotage beyond the power of Helebores; when themselves confesse that all are eliquated together: And according to Galen, when the blood begins to putrefie there is made choler: and it's false that a

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*cholagogall* medicine (*verbi gratia*) will cure *bilious* diseases. And that it is a deceit in them, who say, they bring out *choler*, when the other three being first corrupted, are also cast forth. There is no man that is studious of Truth who doth not understand this thing presently, that the *Basis* of healing of the Antients is overthrown, as well in respect of the *humours*, as of the *selection* of *solutive* medicines. To me seriously it's a wonder not much on this side an astonishment, that the world hath not yet consider'd the *pernicioussnesse* of *laxatives*, who otherwise can so quickly sent and perceive any *wile* arts bordering upon their own *purse* or *profit*. It's out of doubt truly, but that *laxatives* may carry an *occult* poison, which hath made so many thousands of poor *widowes* and *orphans*. Nor do they bring forth a singular *humour* after them, which things never were in Nature, unlesse in the books of Physicians. For truly, encrease the *dose* of the *laxative*, and it betrayes it self to be a deadly poison.

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Well, go to yet, I pray you, why doth that your *choler* following with such a swift flux, stink so abominably, which but one quarter of an-hour before, did not stink at all? For the *celerity* of the flux, takes away the occasion of *putrefaction*, and so also of *stink*. For 'tis a *Cadaver* or dead body that stinks, & not the *turd*: Neither could it so suddenly borrow, or be impregnated with such a savour of a strong stinking turd from the gutts. Therefore *stink* smells of *poison*, and indicates an efficient *poison*, and *cadaverous* matter taken from the living: which I doe thus experimentally prove. If any one have  
drunk



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drunk a dram of *white vitriol*, dissolv'd in wine, by and by it provokes vomit. But if presently upon the drinking of it, he takes down a draught of *beer, water, &c.* he shall truly have most stools, and yet verily without stink. *Scammony* therefore and *vitriol* do equally liquate the *mesaraick* blood: This truly, with the violent ponticity of it self; but that, with the putrefactive and stinking strong poison of the *laxatives*. For which consideration alone, a *purgation*, ought to be suspected as a cruel and stupid invention. For if according to *Galen*, while the *blood* begins to putrefie there is made *chole*, then that same stinking, and yellow melted matter driven out by *laxatives*, and *counterfeiting* *chole*, is generated of *putrefied blood*: And by consequence the *laxatives* themselves are resolvers and putrefiers of the blood: which is easily gather'd out of *Galen*, against the schools wills. For he chiefly commends *Triacle*, forasmuch as it powerfully resists poisons: also he asserts it, to be the most knowing signe of the best *Triacle*, that if *Triacle* be taken, together with *laxatives*, undoubtedly there will not follow any seiges. Do not these words of *Galen* convince, that *laxatives* are meer poisons? To which suspicion, the *effects* also do agree. For a *purging* medicine being taken, both the *sick* man and the *sound* do equally cast out resolved matter, of the same colour, smell and condition: wherefore it doth not expell the *peccant* humour, before the *non-peccant*, but doth indifferently contaminate whatsoever it comes to. Moreover the schools do impugn this selective liberty which they attribute to *laxatives*. For if any humour of the four

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be putrid in feavers, it doth naturally betoken the ablation of it; But *Laxatives* may selectively draw out the *humour* out of the *blood*; yea, in sound folks, as they list they liquefie the sound flesh; that thence they may obtain their scope, which is to pour down the stinking rotten resolv'd matter, into the common-*store* of the *Oeconomy*, of which the *womb* makes ejection. Verily *laxatives* will not have the like liberty in feavers, to the drawing forth of the *peccant* and putrid excrement. For the *putrid* hath no more its pristine essence and properties, which it had before its *putrefaction*. For although the *load-stone* may draw *iron*; it will not therefore draw *rust*. Therefore though a *purging* medicine may resolve the *flesh* and *blood*, that thence it may draw forth *choler*, which by a specifick propriety, being o'recome, doth draw unto it self: it doth not therefore in like sort draw the putrid and putrefied matter included in the *veins*, which would be the cause of *feavers*. There is no man truly should ever dy by feavers, if those two *axioms* of the schools were true: To wit, if putrid *humours* be the cause of *feavers*; and also, if they yield *selectively* to purges: It would over and beside be *mad caution*, that *purging* medicines should not be given in the beginning of *feavers*, before the matter grew turgid; that is to say, before a maturity and concoction of the *peccant* matter, whence is sufficiently manifest, that the black and dismall use of *laxatives* are hardly on this side the banks of *phlegmat* and *direfull* evils. But if they should be given after that the matter of the disease is rightly subdu'd, the *fore*said *caution* contains an *imposture* too, forasmuch as the *effect* pro-

procur'd of its own accord and by the benefit of nature, is attributed to the *solvent* medicine: from which also truly the good and honest Physitian should more justly abstain; because else it may perturb the *crisis*, and induce the danger of confusion and *recidivation*: verily a true and perfect *purge*, which is to say, a *cleanser* of the body, ought to work onely upon impure, unsound bodies. Here it ought to be a *Herculean* actor in the *Augean* stables or *Dunghill* of impurities, and not in the *Seraglio* or fresh and fair garden of healthy and sound persons. And because of this it's most perfect, which first of all insensibly lulls asleep and pacifies the *Archeus*, which afterwards (seeing Nature is *sola medicatrix*) mowes down the weeds, the thornes and thistles of *Diseases*, and morbidick distempers, and the occasionall causes of them.

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But they object for their *purgers*, that it's nothing, though a *laxative* medicine casts forth the laudable juice out of the *veins*, chiefly because it drives out with a stronger power and shorter cut the morbidick *feces*. Nor is it greatly to be regarded, though *solutives* do make a little diminution of the strength, with the more crude bloud. But it may be made appear unto ample satisfaction by the consent of experience, that *laxatives* do not take away the noxious humours, or any disease lodg'd in them. Then, that there are no such things in Nature, nor was ever this *meridian* of humours ever touch'd or come nigh to, by those, who *Drake-like*, have compass'd the whole *Globe* and round of Nature, and taken all her dimensions by the *Jacobs* staff of perspective reason and experience; but hangs onely (like castles in the aire) in the *Entopia* of vulgar Physitians brains, or

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in the narrow creek of their *base-born* books, and no where else: neither do any diseases *respond* or goe a pilgrimage to lodge in the *New-found-Land* of *Americall* or *Prestor-John* humours. Then also, that whatsoever the *Catharticks* profligate, banish, and cast out from the *Independency* of our vitall *Oeconomy*, is not one of the three humours which they say offends, is become malignant, and endeavours to settle a commission of array, to plunder not the petty suburbs but the *Westminster-Hall* of our sanity and strength, and hath been found, not onely pleading for the *monarchy* and *tyranny* of diseases and distempers, but in *all* arms against the *Republique*; for which he is adjudg'd a *Delinquent* and *Traitor*, and to be sequestred and thrust out of the lines of *Communication*, by the back-door or *post esquiline* of our healthfull City: but is onely the *Honest round-head*, a true and peaceable *Common-Wealth's-man*, the *blond* who is chosen and ordain'd to be one of the *Keepers* of the *liberties, life and health* of our bodies, now slain by the *luxurious* medicines, and sacrific'd as a *Holocaust* on the *Altar* of its *virulency* and *poison*. Therefore neither dare they give purges in acute fevers, unless it be after the matter grow's *turgid*, which is as much as to say, after Nature hath return'd *Conqueresse*. For when the disease'd guest is o'recome and now of his own accord about to retreat, would fall out, with other filth brought to passe by the *Physick*: unless the *Archers* being pricked with indignation by an *hostile* impression of the *virulent* medicine cast in, flit up a fresh assault or *recidivation* of the disease; which thing we have observ'd to happen frequently.

ly. Every laxative therefore is absolutely *noxious*, and also *frustraneous*, we should therefore be guilty before God, and uncharitable to man, if we did not perswade to abstain altogether from *purges*. For let but a virulent solutive be a little while detain'd in the *stomach*, and it doth putrefie, and contaminate whatsoever was deposited in the *mesentery* to better uses: and drawes in place of the putrefied treasury, the depurated blood from the *vana cava*, and doth leisurely contaminate it with a virulent contagion, and eliquate it with the stinking ferment of the cadaver. Hence is that losse and overthrowing of the strength by laxatives, and perturbation of the vitall monarchy, without hope of sanation from thence. And this rage of the laxatives doth endure, not only when they are present, but after they are gone, they leave such a *tincture* behind them, as causeth the body to work till it's wholly spent, and hath sufficiently sated it self on the living substances thereof; for the poison hath tainted with its contagion both the *stomach* and *intestines*. For so in some persons an artificiall *Diarrhea* hath arisen, which thence forwards hath continu'd untill their dying day, and laugh'd at the promis'd help, and *ineffectious* try'd means of *astringents*. The use of *laxatives* therefore are altogether to be disallow'd and forbidden: *Repetitions* of purgations are more wicked and hurtfull; and indeed every *purge* is both *frustraneous* and hurtfull, in respect, they levell their power onely against the *productions* or *effects*, and not against the *causes*; chiefly when viscid excrements are seated remotely from the *stomack*, they are too stubborn and refractory to yield

to the laxative operation of *Purgers*. If any please to adde, that although *Laxatives* may seem to have afforded ease and relief, for a day or two after their use; inasmuch as the masse of crude and uncocted blood in the *mesaraick veins* being voided by stool, there must of necessity succeed the more sparing dispensation of blood through the body, and penury of nourishment in the lungs, and by consequence a lesse quantity of excrement be rejected: yet do they, by substracting from the necessary aliment of the whole, and by leaving behind them an evil tincture in the instruments of common digestion, every day more and more infringe the universall *Oeconomy* of the body, and impugn the conserving vigour of nature. Wherefore we conclude with *Hippocrates ad Democritum* that every *solutive work*, with the depredation of the strength, and very substance of our bodies.

Wherefore there is no *Physician*, that can faithfully or dares freely promise health, by any *laxatives* of the shops. But *true solutives*, as they neither putrefie, nor bring forth selectively any fain'd humours; nor resolve the vitalls, so do they discover themselves by a three-fold character.

125 First, That they bring forth nothing out of a sound body, nor do they move, alter, or make it infirm. Then that they thrust nor any thing out; but what *offends*; and therefore do not aggravate but lighten the burden, and then by and by the sick feels himself well. Then *thirdly*, that they draw not forth the *disease* neither by sweat, vomit, or seige; but insensibly resolve, in whatsoever part the disease is lodg'd, the rest nature being busied about.



*Laxatives* of this sort do not selectively bring out humours (which are fain'd in themselves) but (seeing that we are not nourished but with one onely juice, namely, blood, therefore we intend the propulsion, not of blood, but of morbisick excrements) do resolve whatsoever exotick or alien guest is inserted within the Inne of life, but not the vitalls: unlesse they be taken in an indiscreet dose or too often: otherwise they onely respect excrements; Nature withstanding help to this purpose.

Thus then the compound laxatives of the shops have appear'd in their colours, that they are an imposture, meer poisons, resolvers of the flesh and blood, diminishers of our strength and substance, and themselves diminished, and enervated of their powers by their correctives. Wherefore we hate the preparation of simples, as oft as lotion, boiling, roasting, affaction, or calcination wasteth the powers thereof. For *Aloes*, by ablution loofeth the juice, and there remaineth a meer rozen, which by its adhesion to the entrails, stirreth up gripings and hemorroids.

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In a word whereas the geniall and chief vertue of spices, is chiefly in that which carrieth the sent, if this of its own accord vanish, and of its non accord strike the smell, what at length will not be effected by boiling and roasting, especially when a degree is added which our distillations of odoriferous things do reach us.

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Finally, what can be said more absurdly in the schools, then to reduce *hartshorn* into *albes*, which are altogether unsavory and without vertue, for great purposes? And instead of preparation to sub-

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stitute *castration*, or rather *privation*? For we have had the leisure to learn that most remedies with their *odour* and *sapour*, as well within, as without, do help our infirmities; and therefore we have de-  
 tested the mixtures of *simples* in that if you adde a-  
 nother *odour*, so a *fenative* one, that may *drown*  
 the other, *palliate*, or turn it into it self, or raise up  
 a *neuter* out of both together, we know that the *sa-  
 native* vertue will be *abolished*, and the effect wished  
 for by the patient, be made void. Therefore the  
 association of spices and sweet things is by us sus-  
 cted.

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Moreover we for the most part hate the other  
*Confections* of the shops, because they are without  
 vertue, wherein they endeavour with certain ridi-  
 culous things to palliate and allay the excessive and  
 violent power of things, yea in the mean time they  
 give out that the innate benefit of such a medicine  
 is as much promoted, as there is power taken away  
 by the addition of other strong things. For with  
 the greatest part they mixe some grains of *Cinna-  
 mon*, or other vain things, that they may quell  
 the fury of the more violent ingredients, as if the  
*madnesse* of the *laxatives* were raised with some  
 grains of spices. Besides who is there, though  
 meanly instructed in *Chyrurgicall* matters, who know-  
 eth not that in *aromaticall* confections, the chic-  
 fest fault is committed by the plurality of the  
 ingredients? Next that most of them offend  
 in *crudity*, *hardnesse*, *chaufure*, *choyce* and *substi-  
 tution*. Again that they are put in with an uncertain  
 dose? By which means the hoped effect is disap-  
 pointed, and that by the error of each.

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wind

wind up all in one example: what is there in the confection *Lithon-tryton*, or stone-break that is answerable to the promises of the *etymon* or derivation of the word? For to what purpose is *Cinnamon*, *Clover*, the 3 peppers, *acarus*, *costus*, *rhopontick*, *Cassia*, *bellinum*, *mastic*, *amomum*, *pencedanum*, *spike*, *ginger*, the seed and juice of *balsam*, *tragacanthum*, *germander*, *euphorbium*, the oiles of *nard* and *moschelinum*? Do every one of these conspire to the end propos'd in the denomination of the medicine? Or from them being blended, and marrying the intentions of each other, will a new vertue arise, to perform the promised Cure? Can it powerfully break the stone in the kidney and bladder? And presently loose all the defects of the urine? Or rather will not the juice of *balsam* perish among the other grolleries and trifles? But in *opiate* confections the same absurdity is observ'd as in the *aromatick* ones. Which we will also dispatch in one example.

For to what purpose in the *Aurea Alexandrina Nicolai* is there a blending of sixty five ingredients? Of which *simples* there is none of kin with *Opium*, and *Mandelake*, the pillars of the Confection. Of the like calculation are those cardinal columns of *Gaditoul Physick*, *Antidotum* and *Triacle*, the beloved *Minerons* of our *Physicians* and *Fools*, at this day, deify'd as little *Indian Deities*, or he when superstitious *Maores* salute his light, so do those heads, who being ignorant of all things, foolishly admire all things, so easily entertain them, and with that insatuated reverence, worse then moorish, as if they were *Dame Nature's* second or her self, her chief

friend, her true *Celestiall* balsam, her life, power and activity, the only refiner and sequesterator General of all her impurities, when in sober truth, both to *themselves* and *nature*, they are in direct antipathy, as the *Zenith* to the *Nadir*, and little lesse then a stark and dead congelment of wood and hay & stubble forc'd together, the totality of whose *nūber*, *nature*, *essence* and *property* is but a meer *olla podrida*, not a whit convenient, nor effectually prepar'd by any art, *industry* or *dexterity*; and they have caught *pro Innone Nubem*. Medicines are like unto *actors* in the body of man, the *scene*: The *Epitasis* or main end of them, ought to be *homogeniety* in themselves and to nature, that so both may play their parts, before they make their *exit*, or *quietus est*.

Truly the combining of *simples*, made according to the pleasure of some ignorant fellow, is of as idle cordage, as his, who went about to twist a rope of sand, which was a task, they say, that pos'd the Devil; that, that hath infatuated the schools, exanimated and tortur'd the sick; having put them in hope, they have fail'd them, and by uncertain conjectures have set to sale the opportunities of curing, which are ready to slip away every moment, and causeth them to passe over. Wherefore the compositions of the shops, if you examine them with a single eye, and unprejudic'd mind, will every where in the *syrups*, *electuaries*, *pills*, *Lozges*, *Trochisks* and other like, fill you with a profitable admiration to observe how the world by the prattle of Physicians and fooleries of the Schools, and their vain presumptions is deluded and baff'd. For we Christians believe with the Stoicks that the World

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was created for the use of man: which we having heretofore diligently ponder'd in the concentrations of our mind, the result was, *that the use of man might very commodiously have been without so many poisons.* For we found that these more cold climates of ours, were herein more happy, that they had no creeping things that were both monstrous and poisonous, wherewith the hotter Zone abounded. Certainly we have not much need of poisons, or familiarity with, or abundance of them, neither will their use any waies compensate so many calamities arising from them: yea if the Earth bring forth thistles and thornes for the curse of sin, certainly she bears far greater calamities on her back as well in the tribe of living creatures, as vegetables, which are hurtful to the life of man. Wherefore the text threatneth the least part by thistles and thornes, of those evils which by the subtilty of the *Serpent*, man hath felt. Certainly if it be well searched out, Nature hath hardly any thing free which hath not its *poison* secretly mingled with it. For we have no *Roses* and *Violets* which do not cozen us, and under so great fragrancy of smell do not hide the contagions of *poison*; namely, the signs of *Putrefaction*, the *colliquation* of our bodie, and stealing away our strength. Wherefore making a list of the *simples*, we shall find but few of them *hurtless*; yea, if you behold the fields, the whole globe of the earth, is but one contiguous spiders webbe. Moreover if we look narrowly into it, there seems to be at this day the same face of things, as was before the first sinne. And consequently perhaps from the beginning, there were more hurtfull and

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friend, her true *celestiall* balsam, her life, power and activity, the only refiner and sequester for General of all her impurities, when in sober truth, both to *themselves* and *nature*, they are in direct antipathy, as the *Zenith* to the *Nadir*, and little lesse then a stark and dead congelment of wood and hay & stubble forc'd together, the totality of whose *nūber*, *nature*, *essence* and *property* is but a meer *olla podrida*, not a whit convenient, nor effectually prepar'd by any art, *industry* or *dexterity*; and they have caught *pro Jūnone Nubem*. Medicines are like unto *adors* in the body of man, the *foete*: The *Epitasis* or main end of them, ought to be *homogeniety* in themselves and to nature, that so both may play their parts, before they make their *exit*, or *quietus est*.

Troly the combining of *simples*, made according to the pleasure of some ignorant fellow, is of as idle cordage, as his, who went about to twist a rope of sand, which was a task, they say, that pos'd the Devil; that, that hath infatuated the schools, exanimated and tortur'd the sick; having put them in hope, they have fail'd them, and by uncertain conjectures have set to sale the opportunities of curing, which are ready to slip away every moment, and causeth them to passe over. Wherefore the compositions of the shops, if you examine them with a single eye, and unprejud mind, will every where in the *syrups*, *electuaries*, *pills*, *Loches*, *Trochisks* and other like, fill you with a profitable admiration to observe how the world by the prattle of Physicians and fooleries of the Schools, and their vain presumptions is deluded and baff'd. For we Christians believe with the Stoicks that the World

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noisome poisons then good things on the earth, yet was there no exterminating medicine for man, because *Paradise* wanted such poisons, although *Serpents* were there, or perhaps for immortalities sake, poisons would have been nothing to man in *Eden*. But on the contrary, the *Almighty* saw, that whatsoever things he had made even in the world without *Paradise*, were good in themselves, and to their ends, wherefore we must confess a while ago we doted, thinking that poisons were unworthy to be; both because the honour of God required not their existence, as also that man would have more willingly been without many poisons: whereupon we thought that poisons were neither conducible to the glory of God, nor to the use of man. For there are but few harmlesse ones, which one may use without caution, but the greatest part contend against us with horrid Tyranny. Others gnaw us while they burn with their sharpnesse. But the greatest part under a friendly and fair shew do beguile us, and hide within a destructive enemy. In a word, everything is full of *sloth*, and is horrid with impurities, and consisting of crudities, disproportionablenesse and invincible pertinacy of perversitie. For though man were brought into *Paradise*, yet did the Creator know from eternity that the world should be a dwelling for him; and as he gave the earth to the Children of men, so he created the same with all the contents thereof for man. At length taking a view of all things by *Chymistry*, and seeing them more clearly, we repented of our rustinesse, and former foolish ignorance. For in both we adored in suppliant wise with admiration the immense

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Clemency and wisdom of the Architect. For he would not have poisons be poisons, or prejudiciall to us. For he made not death, nor any exterminating medicine in the earth, but rather that by a little industry of ours they might be changed into great pledges of his love, for the use of mortalls, against the rage of future diseases. For in them lyeth hid that help, which more kinde and familiar *simples* do otherwise deny. For the greater and *be-  
rick* uses of *Physitians* such horrid poisons are reserved. For brutes scarce feed upon them, either that they *intuitively* know the poison, which otherwise is not discovered by the *smell* or *tast*: or that some spirit governing brutes, doth keep those poisons for greater uses, as being heires of the greatest vertues. It is at least sufficient that the brutes leave to us the chiefest remedies, as it were by the Command of the most High, who taketh more care of us then of beasts. For *crude Asarum*, with what *anguish* is it vomited up, being a present poison, the stomach doth sufficiently testifie? as also how it is mitigated with boiling, and the poison changed into an opening diuretick, the remedie of slow fevers, which thing discovers the *aroma* that was hidden therein.

Thus *arom* boiled with vinegar becometh milde, and is the cure of great *symptomes*. Wherefore the Schools have set on foot *Corrections* and we could wish they were not ridiculous ones, and such as *gold* and take away the force and vertue of *simples*: for they think that the laxative part flyeth away from *Asarum*, by boiling, no otherwise then in length of time, everything putrefieth with its own mould.

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Yet at least the root of *Asarum* doth not alike grow milde being sodden with wine, as if it be boiled in water; yet in alike degreet of fire the laxative part thereof would in like manner expire. Others therefore think that the cruditie in *Asarum* is the cause of *Solution*; but these neglect the *herbs* that are more crude then *Asarum*, and consider not that *Helebores* would not be brought to maturity by boiling, if vomiting arose from crudity. They boil *Scammony* in sowe things, that they may mitigate it, but ordinary Physitians know that *Scammony* is by this means gelded, so that if it be exposed to the sowe vapour of *Salphur*, it will be wholly deprived of its vertue; so that so much sournesse as it takes, so much of its own propertie is lost.

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But we desiring with a fatherly mind to correct the raging force of *medicines*, well understand that the antient powers of things ought to remain, and in their root to be turned inward, or under their simplicity, to be transmuted into other properties there privily lurking under the guard of the poison, or gotten anew by reason of the perfection added: by which meanes *Coloquintida* turneth inward its laxative and noxious qualitie, and there ariseth from the bottome a resolute power, that excellency cureth *chronicall* diseases. For *Paracelsus* in the iuncture of the *Lily* of *Antimony*, did with praise attempt that; yet he concealed it, or was ignorant that the same cometh to passe in all the venomes of animals and vegetables, by their *circulated* salt. For all their venome perisheth, if they return into their first entities. This high pitch, not the *schools*, but Gods *chosen* Physitians, whom the Almighty hath

hath elected from their mothers womb, shall know in the age to come, and it shall make a difference between the sheep and the goats, between them who enter into the *medical* Temple by the door of the light of Nature, and the expert mechanick practises of *Philosophy*; and those who climbe up by the window of their own pride, self-conceit and the darknesse of *Ethnick* bookes. Wherefore the *simples* that are of great powers are not to be *castrated*, nor to be mortified, but to be *meliorated* by art, for the extraction of the things that lie hid; or by the suspension of the *virulency*, or substitution of one for another, by adding strong specifics.

Thus much let this serve for them, to whom it hath not been given to tast the power of the greater circulated salt. For somethings laying down their wildnesse, grow mild by the addition of other things, and become *neuters*, partaking of the powers on both sides. Neither is it therefore lawfull to borrow such kind of additions from the received *Dispensatories* of the shops, which doe not teach the *melioration*, or *corrections*, but the *destruction* of things, either altogether, or else afford but trifling *Correctives*. For example, the Marquesse *Charles Spinelli* Generall of the *Tuscans*; when he had walked on foot about the City of *Florence*, and viewed all the walls, commanded the Physitians to be called, and said unto them, that he had sometimes been sick of an *Epilepsie*, and was cured by *Helmont*, but afterwards was ever and anon troubled with a *dizziness*: after that he passed over the sea from *Aquitane* to *Tuscany* the Colledge of Physitians, on the morning following prescribe him a scruple of

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white *Helebores*, and for a corrective adde as much *Anniſeeds*: Halſe an hour after he vomits, and in vain implores the help of his Phyſitian being abſent, accusing his murtherers and ſaying: *Heluonte mio, voi me lo diceſti gli medici tuccideranno*: my Helmont, you told me the Phyſitians would kill me. He held his peace, and after two houres, his ſtomack firſt ſuffering a convulſion, and then his whole body, he dieth in a ſwound. The Phyſitians ſeek excuses, and the earth covered their fault. For thus the *Conſections* of the Schools by their fooliſh corrective *Diſpenſatories*, take up many things to fill up the load. The *Opiates* have chiefly hot things adde to them; but laxatives for the moſt part *ginger, mace, Annife*; and whatſoever things eaſe grippings, which follow from the laxatives. Oh with what licence doth ignorance rage uncontrolled amongſt men! How little do they underſtand their *Hippocrates*: *If thoſe things be taken away which ought, (that is, ſuch things as are hurtfull and burdenſome) the patient mends, and eaſily beareth it.* For ſince thoſe things that hurt within, do oft-times not weigh a dram, all the purgation that ends in health, muſt be an evacuation either imperceptible, or at leaſt very moderate, and with a reſtauration of the ſtrength. For theſe are the things which patients eaſily endure with content. Wherefore the *correctives* of medicines are unprofitable loads, and without knowledge of things deſcribed by the Schools, and ſo deſtructive to the *medicines* at leaſt, if not to the *Patients*. This part of Phyſick requires a ſkilfull and exact ſecretary of Nature, becauſe therein, the ampleriches of medicines, and the golden houſ-

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## The vanity of the craft of Physick.

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ould-stuffe of *Glamour* is found. The Schools had heretofore learn'd of our *Philosophers*, that most excellent vertues dwell in *simples*, that were guarded with destructive poisons. This made way for the rashnesse of the Schools, who mingled the poisons drawn out by expression, and the corrosives open'd with their antidotes: hoping that by the goodnesse and quantity of the *adjuncts*, the malignitie of the poison would be overcome; as if it were agreeable to *health*, to have a pestilent *glove* brought to guests into a chamber replenished with wholesome aire. For we do not here accuse the *viper* in *Triacle*, without which it would but be as it were a cadaverous heape of *simples*. For the flesh of *vipers* is in it self unhurtfull and without poison, yea an *Antidote* against it. But the *Trochiscs* made thereof, by being boiled, leave all their vertue in the *broth*, which the raw flesh did conserve. Concerning *Arsenick* in this place we complain, being *Magisterially*, as they call it, put into *Antidotes*. For the Schools presume for the raritie of their boldnesse to deserve beliefe, and to place the glory of studies in the authority of possession. Neither is it perpetual that the most excellent vertues attend about poisons in the same subject, so that they are covered by the poisons. For *Arsenick*, *Orpiment* &c. though they be fix'd and dulcorated, are yet never to be taken inwards, although others perswade the contrary: they are onely good applyed outwards, and kill other poisons of *ulcers*, and tame them if they themselves be first tamed. Wherefore the *corrections* of medicines, are without the knowledge of *properties*, *parts* and *Consonancies*. For what doth a *spice* weigh in respect of a *poison*?

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If the whole body being lustie and full of life doth presently fall down being smitten with the tooth of a viper? will *Napelles* grow milde with the admixture of *cloves*? Will *Coloquintida* cease to cause putrefaction with his torsions, if it be joined with *Tragacant*? Therefore *corrections* in Dispensatories are grievances, and dull *additaments*, which do not mitigate the virulencies, but wast the powers of medicines. For as poisons have a fermentall quicknesse of working, so care should be taken that the strength and quickness of medicines might be conserved, and they by the applications of Art be directed against the necessities of *Chronicall* and *remote* diseases. This onely thing remained in this busines, that we infringe and subdue the violence of the thing, with a fermental propagation. Wherefore as we in generall pittie the *Compositions* and *Corrections* of the shops, so we yet more detest the *precipitations*, *vitrifications*, and *preparations* of *Mercury*, *Antimony*, *Tuty*, *Sulphur* &c. And also the *adulterations* of *Spirits* from *Aromaticks*: *hot seeds*, of *vitriol*, of *sulphur* &c. For they are prepared for gain by our fugitive servants, and furnish Apothecaries shops, rather in contempt of *Chymistry*, then the defect of patients. In like manner we deplore the shamefull simplicity of those, who with great hope prescribe to patients those painted *butter-flies* of *leafe-gold*, and *pounded Jewels*; selling their *ignorance*, if not their *fraud*, at a great rate. As if the stomach could thence expect the least help. More subtle and therefore more to be condoled is the error of those, who corrode *gold*, *silver*, *Coral*, *pearles* and the like with *soure liquors*, and thinke they dissolve

solve them, so that they will be easily admitted into the veins, truly communicating their properties to us. For they are ignorant, alas ! ignorant that *sourenesse* is an enemy to the veins, and therefore that the forreign *sourenesse of the dissolvents* being overcome and transmitted, such *metalls* and *stones* are powder, as before. Which though it be brought into a most fine flower, yet cannot the same be subdued by the stomach, or impart its strength to us. Which that it may be apparent to the sight, poure salt of *Tartar* on the things dissolved, in some pontick corrosive liquor, and presently being dissolved, it will fall to the bottome in form of powder. For if *aqua fortis* change not *metalls* in the substance, although those things become *transparent*, that were before *opacous* : nothing hinders but that *silver* may be thence again recovered. With what blindness therefore do they prescribe *stones* and *pearles*, as though by corrosives they left their former essence of *stone* or *metall* ? For it was the invention of a subtile deceiver, that he might before his patients set a high rate on his potions. Because ignorant deceivers think, if the thing dissolving be not by the sight distinguished from the thing dissolved, that the thing dissolved is truly and substantially transmuted. They urge, that *pearls*, *Corall* &c. are not dissolved in *acid* liquors, but only as it were calcined by the *salts* of the things dissolving. And this they prove by *silver* dissolv'd in *Aq. fortis* or *regis*, which from thence is brought back again whole; therefore hath not lost its pristine essence : and this they wrest to the aforesaid *stones*, and urge it, because by the salt of the alka-

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li of Tartar, the same stone is again precipitated to the bottome, which before was an invisible powder; forasmuch as the *ulcaal* salt doth drink up the *acc-*  
*tous* salt, which did contain in it self the powder of the stones. But they perceive not, first of all, that their own principles doe both teach and extoll dissolutions of this sort: Then also, that the stomach wants this salt of *Tartar*, that she may precipitate the dissolved powders, and separatethem from the thing dissolving, and therefore they propose a ridiculous thing. And by consequence, that the matter of *Pearls*, *Corrall*, &c. once dissolved after this manner, remains dissolved, and is admitted into the veins with the liquors of the *Chyme*, and moreover is transmuted into urine or bloud, and performs what is promised. To which we sub-  
139 join an answer. That Nature hath no need of the salt of *Tartar*; to the separating of this powder, from the thing dissolving: Because she is taught as well by meanes of the aliment received, as of her own proper digestion, to sequester this powder. For there are very many things amongst food, which does shew forth this effect. Such as are *pot-*  
*herbs* and *Vulnerary-herbs* &c. which for the most part have a *lixiviall volatile salt*. Moreover the digestion it self of the stomach ordinarily doth transmute *acid vegetable* spirits substantially into a *saline volatile salt* of urine: which when she may no longer enjoy her pristine power of dissolving, which she at first had in *acidity*; by and by she relinquisheth (that is *precipitates*) the powder, which before  
140 she had dissolved under her own *acidity*; and therefore before the mouths of the *nephritic* veins doth pre-

precipitate, and cast off the aforesaid powder.

But the *Galenists* goe on and urge saying, that *Bezoar-stones*, and *Crabs-stones* (*erroneously* called *Crabs-eyes*) &c. as well taken in powder, as dissolved in some acid dissolving thing, do notably help in the plague, feavers, stone, wounded persons, and bruised from on high. Wherefore it savours of simplicity to deny the same in pearls, Corvall, &c. To which we answer, That *Gemmes*, stones, and things of a *saxatile* substance do differ much among themselves. For first of all *Gemmes*, flints, marbles, and whatsoever have a cristalline hardnesse, do not at all act or suffer in us, or by us, unlesse *per modum appensis & periaptis*; and that but a little while, only untill they passe from the mouth thorow the excrements. Very languid therefore is the vertue of these, because it lies hid and shut up in too dense a body. But pearls and Corvall, and whatsoever else hath a *saxatile* hardnesse of shell-fish, must give place truly to *gemmes* for hardnesse; and yet they are not therefore digested in the *Athanas* of our *Oeconomy*, so well as in the stomach of some birds. But the stones of *Bezoar* and of *Crabs* &c. not so hard as pearls, are not of a *saxatile* nature: but are rather made of a *lacteous* semi-casate & semi-petrified juice, and have a *neutrall* nature of a *sopbe*, between a *Cartilago* and a stone. To this what hath been said, for the better understanding of the truth we take leave to adde, That though *Bezoar* stones, and the stones of *Crabs* &c. astouching the solid matter of their poudch, are in no wise digested in the *Bal-neum* of our *Stomack*; although they carry in their breasts a *lacteous* and *mucilaginous* juice, of great vertue, yet of an exiguous quantity; such as hap- pens

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pens to be drawn forth also by the decoction of *harts-horn* rasped. If therefore you boil the powder of the aforesaid stone in *rain* or *distilled* water, and straining the decoction by a *filter* you separate it from the powder, & this also draw off by *distillation per Balneum*, you shall then find somewhat of the aforesaid *muccilage*. But the rest of the powder, as it is not overcome by *elixation*, so it *continues* in a permanency of indigestion in the *stomack*, not to be subdued by charms, or won to the scepter of subjection, neither by entreaties, nor by the whole power of the *Archens*. And moreover from the small quantity of the aforesaid liquor the reason's manifest, why one *dram* of the aforesaid powder of *bezoar stone* taken in some vehicle, effects more then one *scruple* of the same.

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Here it will not be impertinent, nor beside the Cusion, if we speak of (not as falling foul upon it, but taking in our way) that scare-crow of imaginary and pannick fear of the numerous *vulgar* and pusillanimous Physicians, concerning the dose or quantity to be taken at a time of *Bezoar-stone*. We intend not to make it our designe to beat down, or make *apocryphall* the precipitous *opinion* of the common people, in their obstinate creed and implicate confidence in the goodnesse of this stone, from the incredible number of them in this *Countrey*, and in all *Europe*, whereby it's impossible that that *countrey of India* (and but a spot of that neither) can furnish so many *Countreys* by a thousand parts of these stones, that is every where so common: when it's exported by those of the *Countrey*, and by *Authors* of good esteem and credit, That all the stones there must be brought to the King of that *Countrey*: And

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*Garcias ab Horta* saies, that it is very difficult to get any there; whence seeing they are now so familiar and frequent among us, and how it comes to passe, and that we have any good, is almost a miracle, at least as rare as the white stone. *Mathiolus* also in *Libro epistolar. tertio ad Quacelbenum*, saies, That the stones the *Emperour* had, were not good. *Vallesius* again, a learned and chief Physitian to *Philip* the second, King of *Spain*, in his fourth book, beleeves the King himself had not, nor in all *Spain* was not a true stone. Moreover the Physitians themselves of that Countrey confesse that these stones are very rare, and besides are so dear, that they are kept very precisely by the *Indians* themselves for their own proper use. We dare believe, that above the hundred part of these *Bezoar-stones* so called, are forged and sophisticate: such a cunning cast of suttle and deceiving merchants are there here in *England*, after the *Italian* mode, who can so exactly counterfeit them, that themselves cannot know the one from the other, the true from the false, but by a certain eminent signe of notifying them. *Josephus Acosta* in *lib. 4. cap. 42.* confesses that the simple *Indians* themselves know very well to adulterate them, and do it with a wonderfull accurate artifice, and very frequently; and no wonder, nor unlike to verifimilitie, when this cousenage is wont to happen very often in medicines of a lesser price. Lastly upon sure grounds we know, that there is not much to be trusted to this stone; because they do not answer to those effects written of by *Authors*. For they will have it to move sweat powerfully, and sometimes vomit, sometimes as *alexipharmacall*; and again as *Cardiacall*; and therefore fly to it as to the

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last refuge, as to the *Anchora spei*, and *Sanctuary* of life. But alas poor ignorant deluded vulgar: who will rather snore in the *lethargy* of their stupid ignorance, then awake to the disquisition of Truth. They erre first, in their too good opinion of this stone. Secondly, in their too great ignorance of the quality of it. And thirdly, in their too little knowledge of the quantity. Which last is greatly feared among the common people, and the same is evident from the Physitians prescriptions. We will suppose now we have the true genuine *Bexoar* stone, because the wild believe of the wilderness'd vulgar runs a madding after this stone more, then seeking to be baptized with the new name, or have the *Evangelicall* illegible stone. The most are wont to fear the quantity of it, thinking it to be a most hot medicine, and powerfully vigorous: and therefore dare not exceed above four or five grains at most; Seeing it causes large sweat. Now *sudorificks* seem to be begotten under the torrid Zone, to be hot, because they attenuate and cut the *Line* of humours, and expell them out of the *Center* of the body, unto the confines bordering upon the Territories of the *Epidermis* by the *Nilus* of profuse sweat that rills through the *creeks* of the Pelt, the *pores*. But first it is to be noted that at this day we seldom find *Bexoar-stone* to be the *Mid-wife* of cvill humours, or impregnated with a vertue to deliver and purge the body of vitious excrements, by the *menstruum* of sweat, as daily experience testifies. Secondly, that whosoever takes this stone in the maximity or greatest quantity of it, shall not therefore perceive himself to be e're the hotter; which every sound man may

may bring to the Test of experience in himself. Thirdly, they who have written hitherto of this *Stone*, & have sailed and coasted into the furthest parts of the knowledge of it, have steer'd by the *compasse* or *Lant-skip* only of others *petragraphy* and description. Some calculate and will have it to dwell under the *temperate Zone*. Others under the *frigid*. But no man who hath travelled into the *Indies* or *America* of its qualities and vertues, by the fixed *North-pole* of experience will say, that it is an *inhabitant* under the *summer solstice* or more *hotter Zone*; but is a naked substance living in the *Autumne* or wilderness of *insipidity*, having no elevation of either of those two poles of *odour* or *sapour* in it; which is a wonder that for all this, it should attain to the *meridian* of that degree of heat, as is computed and ascribed to it; whereby it's feared as a *Harry-Gain*, least the *deluge* of sweat it may procure by its hot *sudorifick* quality, might drown and wash away our *vitall powers*: Therefore they get into the *Arke* of a small *dose* or quantity, and save themselves. But it is more nigh unto the *Israel* of *verisimilitude*; that it acts by an *accals*, and not manifest property, namely, *Corroborating* and *fortifying* the *Canaan* of the *Heart*, against the *Egyptian Garlick* and *onyons* of *malignant powers*; whence we may infer by the way, That the *militia* of this *Stone* is *uselesse* and *unprofitable* to draw a *Line* of *fortification*, about the *breast-works* of the *heart*, except there be an *hostile incursion* and *invasion* of *malignant distempers*, to settle the *barbarous tyranny* of *evill* and *venemous humours*, to subvert and overthrow the *actions* and *powers* of the *Common-Wealth* of our *vitalls*. And so although it

may do no harm, yet to be sure it doth no good, and is administred in vain. Fourthly, They who write of this stone, do not agree in the *latitude*, *degree*, or *dose* of it. For as in their *petragraphicall* character of the *qualities* of it, they make many a voyage wide of the *Equator*, and beyond the line of Truth; so in their description of its dimensions or *quantity*, they come short of it; and at the Land-end fall foul, and split upon the sands of a small and common *dose*, of three or four grains. But *Mathiolas* prescribes at least seven grains. *Garcino ab Horto* unto thirty grains, and confesses that more may be taken without hurt. And we verily beleeve and from the premisses we before hinted do affirm, that one main reason why this stone is so little effectuall, is because it is taken in too small a quantity. And it is recorded, that to Edward the Confessour was given a dram weight at one time of this stone in powder, which is sixty grains. *Fumanellus* also commends a dram of it to be given in the plague. And certainly if the stone be innoxious, a good quantity also will be innoxious. Thus therefore the magnified vertue of this childish Rattle, like that pretious trifle of the Countesse of Kents powder, with those serious fopperies of Pearls, Corrall and Crabs-shoner, either in powder, or dissolved in some acid liquor, crumbles away, and vanishes like a morning dew, before the sunne of Truth. Again, it's worth our noting, that if wine or vinegar be drunk in the same draught with the aforesaid pouders, they do not dissolve one sixth part of the powder, and leave not the rest changed, but whole. The which

which will be manifest from this experiment. That if any one drieks the stone of *crabs*, not in powder, but broken in little bits, and after excretion it be washed, you shall find the same *weight* of it as before, and truly nothing of it brought under subjection to the stomack, nor it to pertake any thing of those stones by digestion. And here we advise the *Galenists* to consider how they are beaten with their own weapon. For if the aforelaid stones or *pearles* being taken in powder, do melt in us; they in vain attempt to dissolve them in the acid *saluie* distillated qualities of *wine*, *vineger* or juice of *Lemons*. For there is nothing of the indigestible dissolved thing conveyed into us, but that it contains its own digestible part, as we before have said of the lacteous mucilage of *animated* stones. But if otherwise the dissolved should make *ptogresse*, and march into the Garrison of the *veins* (which never happens) that he might offer and communicate his gifts unto us (suppose it be *pearls*, or the aforelaid stones) it would stir up a *mutiny*, and consuetion of more miseries and anxieties from this *fourth* enemy and *alien*, then helps or profit. For in the first place, seeing they have refus'd to answer and subscribe to the engagement of the Common Hall of our *company*, the *stomack*, (who is made Lord *paramount* and Surveyor-Generall over all things that's to be receiv'd in) and have not submitted to the present power of digestion, (as was proved even now) that's conferred on it by the Parliament of our *Interiours*, in their totality and full session: it is therefore adjudged and voted that they shall not be preferred any further, nor admitted to com-

pound, or be concocted in the second digestion: because they do not goe to the *elysium* of the *second*, but by the *purgatory* of the *first*. And therefore secondly, continue and are looked upon as *Delinquents*; and never are converted into true Common-Wealth's men, *bloud*, but into an other recreation of the veins.

Vain and fruitlesse are the blew promises of Physicians of their *cordiall*, *exhilarating*, *fortifying* and *corroborating* medicines, prepared of *gold*, *gemmes*, &c. of like stupidity with the rest. For although they be reduced into most fine powder, yet they that suffer nothing from the fire, how much lesse can they be transmutated by the digestive vertue. For first they are powder'd in a brasse or iron mortary, and the *gemmes* scrape off, and carry away part of the brasse with themselves, because they are harder then any file. And this we have shewed sometimes to the shops, when we have macerated that their powder of *pearles* in *Aq. fortis*. For indeed by and by the green colour hath betrayed it self, and the Apothecary confesses that in stead of his *cordiall* and *fortifying* medicines of *pearles* and *gemmes* which should act powerfully, he hath communicated to the sick the green rust of *brasse* or *verdigrise*. Then if afterwards the *gemmes* be more curiously ground upon a *stone* or *marble*, (far more soft then themselves) they encrease in weight, and the *marbles* and *stones* become *consortative*, beyond the originall *gemmes*.

All which at length being summ'd up by an impartiall and mature judgement the totall product must amount to this. That the powder of *pearls* profits no more then *flint-stones* or *glasse-powder* taken inwardly.



ly. And to this will subscribe all those, who apply themselves to the serious disquisitions and scrutinies of Nature in examining of bodies by *Analysis*, and who with me pittie the deplorable ignorance and foolishnesse of Physitians, and the unluckie tutelage of the sick. It is not denyed, but worthy of all due acknowledgement, that *pearls*, not of the same hardnesse with cristalline *gemmes*, but members of the *animall* Common-Wealth, do contain most precious vertues and riches of good; yet cannot bestow any notable help; much lesse in their *pouder* or *dissol'd* as afore. For we have had the opportunity and happinesse to learn, and now divulge to the world, that they may take notice in the first place, that whatsoever Physicians prate and babble, and largely promise concerning them, it is but meer vain boasting. Then that a true *margarite* or *pearl*, hath not within a *farinaceous* pouder, and dissimilar from its *Cortex*; but the whole *systeme* or globe of the *pearl*, with all the whole round of *sphaeres*, from the surface to the center, is *homogeneall*, hath a *Syzygia*, a conjunction or revolution of meen *pellioles*, lying on one another, as the involved pills of *onyons* encompasse one another. The which thing they can testifie with me, who know how to reduce *pearls* of oval figures, into *orbicular* ones. But the afore said firmament or Region of *pellioles* or *corticities* are in no wise resolved and fixed into a *Caput mortuum* or *alcohol* pouder by the *Crucible* or *reverberinum* of *acidity* as afore said. The which only grinds the *meal* of false *pearls* in the mill of its *acid* ferment. And moreover, that although the afore said circumvolution of *corticities* should

should be dissolved; (which is not) yet were it but as a *terra damnata* or *pulverata*; and the whole batch; but the same meal or dust of the pearle as before.

Doth it not then on all hands appear very ridiculous, and worthy of hissing, that they will comfort, fortifie and corroborate with their *Alkermes*, *gemmes*, *leaf-gold*, *powder of pearls*, &c. when an enemy in the bowels and heart of the City of our vitalls rages and tyrannizeth within, by the prerogative of routing our forces and remaining Conquerour, and precipitates the life it self into all disorder and confusion of dissolution? For such an enemy who could lay seige to our *economy*, and dares to attempt the scaling of our fort-rampant, beat all the *Commanders* and *Officers* from their works, and cause Nature not only to sound a *Retreat*, but quite quit the *Garrison*: how will he not grapple, within push of pike, with all her *Auxiliaries*, blow up the sconces and bull-workes of *fortifications*, the strongest of them all, despise their contemptible *militia*, and hang out the flag of defiance to all the *Recruits* the *Physitian* can make, and let down the *port-cullice*, to stake out their *Cordiall* cups. He that can subdue and bring under subjection the health of the soundest man, and despises the strength of the strongest, what cannot he do to him being overcome, though he hath the advantage of the *sunne*, *wind* and *hill* of corroborating *cordiall* medicines? Chiefly when these *Auxiliaries* have no good cause, no good ground or footing in Nature; seeing they are wholly *exotick*, not at all agreeing in union of *symbole* with the *sprits*. Will such an enemy, such a *Sampson* care for these *cardiacall* *Philistines*? Or think

think they to lull him a sleep or bind him with these cords? will he not rouse up, and shake his locks like a Gyant, and breake in pieces their bands as threed. As he neither fears nor cares for any Committee of sequestrations, their *purges*, so neither will he be bribed or laid asleep with their *cordialls*. In vain therefore is the ease or lightning of *Symptomes* intended, if a conquering power of healing be not present, which can compescate and procure the *consopition* of the confusion of the vitall *Archens*: which truly is an essential and principall *efficient* of healing.

And here we are fallen upon the detection of two other collaterall errors of Physitians, concerning the story of an old *cock*, and that pittifull poor invention of *Clysters*. In the first place, *Physitians*, *Mid-wifes*, and others given to Physick, crack much of the vertues of *Cock-broth*. But this will vanish away in *fumo*, like an old-wifes-dream; Broth of an old cock joined with herbs, is a particular of the Lady Ignorances house-wifery. For first a young Cock, hath more *life*, *spirit* and *vertue* then the old decrepit ones. Concerning this, let judgement be committed to the *Hens*. These Physick broths are very ingratefull to the stomach and troublesome, and therefore are easily let fall into, and made the companion of *excrements*. But we passe lightly over this messe.

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And now it will be expedient and comes within compasse of our course, to speake of that piece of *Tripery*, of washing the guts with a *Clyster*; though I am led to believe, I shall be cryed out on, by the common *Physitians* and their besotted admirers

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the rabble of distracted *vulgar*, who are unacquainted with the more rationall waies of healing, who make it their designe to cry up any *way* or *opinion* that hath the least plausibility in it ; and on the other hand to cry down what ever comes by the oblique line of their dark *crooked* and common understandings : as if the womb of teeming *truth* must be clos'd up, if she presume to bring forth ought that sutes not with their unchewed *notions* and *suppositions*. As for the last, it is not my task or designe, neither do I seek or care to supplant them from their *pater-noster* or *All-gospel*, being such as my soul abhors.

*Quo semel imbuta recens servabit odorem.*

*Testa din.*

Yet seeing this sink-scourer, the use of *Clysters* is so generally and easily beleev'd to be such a safe and familiar practise, that he is accounted no better then an Ass that speaks against it ; I shall adventure to leave them a hint, that Foolls are not constellated to a capacity of *medicinall* principles, and that they stumble and erre in nothing more then in this their so much magnifying of *Clysters*. Which common unworthy and shamefull help of Physitians, is to be abhorred as a cruel and beastly remedy, taught us (as they say) from a Bird. Hence upon rationall deductions we conclude, *That every Clyster is naturally an enemy to the Intestines*. Afterwards it will easily appear, *That all things are received for the manner and respect of the Recipient*. Which we thus further explain. The tears of the eyes, although *saltish*, yet are *indolent*, because familiar and naturall to the eye. But *simple* water pains the eye ;

eye; and so doth any other thing else. The urine also, though salt, doth not mordicate or fret the bladder. But any decoction or liquor whatsoever conveyed within by Catheter or other pipe, although very sweet, doth yet grieve and pain the body. But if the pisse hath drawn but the least acidity from new-beer, or otherwise, by and by there followes a very great strangury and guttation of urine. The ordure or rurd therefore, seeing it is the naturall and domestic content of the guts, doth not prick or gnaw, nor is not felt, untill it comes to the fleshy parts of the *Intestinum rectum*, as executing the office of door-keeper, they do both feel and urge the protrusion of the excrement. Whence we conclude, That every Clyster seeing it is an exoticke guest and alien to the guts, it cannot choose but be troublesome and ingratefull to them. Then, that a Clyster never ascends to the Ileum. For if you cast in eighteen ounces of decoction, either the greatest part is left in the pipe, or falls out in the delivery, and so it attains onely to the beginning of the Colon. And lastly, if there be laxatives in the Clyster (for so for the most part the sick is deceived, fearing laxatives) as with the one hand even now we exploded the poison of purgatives, so by the same rule we throw down the use of a laxative Clyster also. we confesse a Clyster is lesse hurtfull: forasmuch as the mouth of the stomack is alwaies exercised in the most noble business of life, and the life is hurt with the laxative poison. But at least it cannot be denied by no man, but that it is a hatefull thing to admit poisons within, though never so specious, or by what name or title soever dignified or distinguished, or under

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what *administration* soever or manner of *reception*:  
 because a purgative *enema* resolves the blood in  
 the *mesentery*. No man ever yet brought out sea-  
 153 vers by *Clysters*: because they attempt not, nor  
 come to the places encompassed with the feavorish  
 matter; nor are they ever eased or comforted by  
 them. Moreover there is another Imposture cal-  
 154 led a nourishing *clyster*, the ultimate scope of a *cly-*  
*ster*: because they cast in broths of liquated flesh,  
 with the hope of nourishing, which truly is an ar-  
 gument of intolerable stupidity. For the liquors  
 being injected, first of all, they mingle themselves  
 with the turd found in the same place; then they  
 are poured into those parts, to whom it's proper to  
 change all things into *turd* or *excrement*; and third-  
 ly, it is clear by experience, that such broths, if  
 they be cast forth again, two houres afterwards,  
 they smel not only of a *turd*, but in a *manner* of cada-  
 verous matter. For seeing there is nothing goes to  
 the *second* or *third*, unlesse it be by the first: it fol-  
 lowes, that out of meats undigested in the stomach,  
 and not changed into true and laudable *chyle*, there  
 cannot in no wise be made any blood. Hence it's  
 manifest also, that the injected broths are cadave-  
 rized, and can never passe into *aliment*. Nor doth  
 it argue any thing, that such broths carry the resol-  
 ved flesh in the manner of *chyle*. For there is as  
 good as nothing done, unlesse they have first taken  
 the *fermentall* proprieties of the first *digestion*, pre-  
 paratory to life, not to be found any where with-  
 out the stomach. For whatsoeves falls out of the  
 stomach vndigested, is very troublesome, and stirs  
 up *diarrhea's*, *tortures* and also *sour* and *unsavoury*  
*belchings*.



belchings, and breeds wormes. But those things which are injected beneath, because they partake not of the least benefit of the first digestion, they unavoidably become *cadaverous*. Because they have tryed the heat of the place, but are deprived of the true ferment of *vitall digestion*. An old womans invention then is a *nourishing* *cyfter*, and a *laxative*, a cruel one.

Having now had a clear and uninterrupted prospect into the field of the *vulgar medicines* of the *shops*. We now descend and take the chair on the stage of *Topicks*, the scene of *oiles* and *suets*, which are but *mutes*, and of no value for *ointments* and *plasters*, *Dramatis personæ*, unlesse perhaps to give *consistence* (the *Epitasis* of their action) to the medicine, and bring the *heterogeneall parts* into a *chorus* of mixture by their *emplastick* quality. For first a great part of men suffer not *ointments* applyed to the skin, because they excite itchings and wheelks with swelling. Next because the *oiles* aforesaid are for the most part made of herbs whose vertue lyeth hid in a *mucilaginous* and *gummy* juice, but that juice by boiling is drawn out into the *porridge*, or wrung out by the *presse*, which is not truly combined with the *oiles*, but at length being fix'd, groweth hard. But we collect the *balsomes* of flowers more rightly in *honey*. And we much more admit the simplicities of *simple*, then of *compound oiles*. Wherefore we chiefly explode the unmeet and absurd compositions of *unguents* and *plasters* sold in shops; in that nothing is more foolish then that the powder, of *vegetables* under divers *suets* and *fats* igno-

rantly mixt, should by being fix'd, harden, and so become good for nothing. Which if it be *mineral*, will not mingle with the *fat*, but is rather so drown'd therein, and imprisoned, that it is worth nothing, and oney encrease the weight. For nothing is to be mingled with *oiles*, *ointments*, and *plaisters*, which cannot in them be wholly *homogeneously* resolved. It is also worthy of laughter that the most white *sugar* is commended, not because it is *sweeter* and in its vigor more worthy; but because it is *dearer*, and oftentimes hath been boiled with a *lixivium* of unslaked lime. Where the very name of *purity* hath made the *cheat*. The contused flowers of herbs &c. being mingled with the whitest *sugar* grow dull, which by meanes of sweeter *sugar* contract a ferment, and by heating, draw out the powers of the *simple*. But afterwards by the enclosed digestion of the heat, the ferment is checked and they become more powerfull by far. But the diversity of the ferment dependeth on the *lixivium* which one *sugar* hath, and another wanteth. We are likewise wont outwardly to apply *ointment* with choise. For in such maladies, whose cure proceedeth from the center outwards, as in *wounds*, *contusions*, *combustions*, &c. We advise that they be applyed warm; but where the inward malady requires outward help, as the *dysentery*, *Colick* or *nephritick Convulsions*, *schirrus*, &c. ointments should be cherished from without, with a stone heat, or with hot sand. And we have learned by viewing *Chasse* in a kettle of warm water walking to and fro, as it were from the heat kindled underneath; and therefore that by a powerfull heat *ointments*

ments applyed, are quickned, and join their spirit with our blood; We first guesſed and after found by experience, that the *maladie* is by this meanes drawn out, and the violence of the *Symptomes* ſtaid. And whatſoever Baths do in the whole, the ſame is done in part without prejudice of the whole, by ointments being heat and cheriſhed. For a fomenting tile, drives the ſmell of the plaſter inwards, and draweth out thoſe things which otherwiſe do ſtick more cloſely. In like manner the ſpirit inforcing it ſelf is drawn together with the blood, and is diſperſed with heat, another ſucceeding in its place, exhausts the force of the medicine, and as it were boiling within, is reverberated.

Likewiſe about the gathering of *ſimples* it is not Certainly agreed upon. They conclude that *roots* are to be gathered about *Autumne*. But for the moſt part *ſimples* afford the more powerfull *roots* at *ſpring*. The *Polypodium* of the ſpring is chiefly *green* and flouriſhing. In the *Autumne* it exhibits a *hoary* and *black* root, being worn out and uſeleſſe. We conceive that each is to be gathered immediately before the ſtate of *maturity*: for *full* maturity is the *beginning* of declination. Wherefore let each *fruit* flower, root, leafe, barke, &c. have its determinate ſpace of *maturity*: for even the *juice* in plants firſt floweth up, which in many afterwards dryeth up, or is conſumed and ſpent into leafes, ſo that the *varietie* of *maturities* begetteth variety of *gatherings*. For thus ſome *leaſes*, after the flowers are *more vegetous*; but others are *more juycie* before them. There are alſo others, which are ſtronger before

before the growth of the *fruit*; and there are others that perpetually persist. Wherefore they more rightly determine, who gather *simples* according to the *exigency* of their scope and designe.

Hitherto hath my employment been to make us men, and to bring us from under the *fraud*, *Errors*, *Ignorance* and other *rubbish* of that, which the folly and vanity of the Schools have falsely called a *Science* and *Art*. what *art* I pray you? Except the *art* to cloak their defects and Ignorance with *impostures*, and only palliate diseases, and that as beastly as can be wished? For as the case stands, they have made of a lovely beautifull and bountifull *virgin*, an ill favour'd penurious *Harlot*, dress'd and trick'd up with *Gew-gaw's*; with whom the whole *European* world hath committed most abominable fornication. We will now wade lightly over, and that with a dry foot, this shallow brook, of *simple distill'd waters* of the Apothecaries in the *common leaden stills*, and hope with the *Torrent* of current truth, and rational deductions, to *rinse* away this into the *common-shoave* of errors; and with the *Index expurgatorius* of acute demonstrations, to wipe it out of the *journall-book* of *Physick*.

How great and *meridian* light is come unto *Physick* onely by *true distillation*, as it is us'd of all men, so it is known but of a few; and daily experience teacheth, how great commodity hath redounded thereby unto the sick; so that by it hath more glory and renown been reflected on *Physick*, and more additions made, and perfections acquir'd, then by all the whole rabble of *Galenicall* and heathenish

traditions. We shall not stand to shew whence the word distillation is deriv'd; let it be their tendance who have the Art to be industriously idle; nor the manner of distillation or what instruments serving thereunto; nor how many sorts of distillation, as per *Ascensum*, *Descensum* & *latua*; or how many waies as per *Balneum Marie*, per *Cineres*, per *arenam*, per *campanam*, per *patinam*; it being besides my purpose, and requires a peculiar *Treatise*. But it shall be here sought, whether that product, by the vulgar and rustick distillation of Apothecaries in the common leaden stills, be any other, then an insipid, aqueous humour, frighted out of the whole meerly by the violence of the fire, without the Counter-magick of the still or instrument for that purpose, without any artifice, and without the elementall, true, genuine, homogeneous entity of the *compositum*; without its spirit, life, or the domestick balsoms inhabiting in the whole. *Distillatio tunc est operatio, qua quod in Corpore est humoris totum illud vaporis specie ab eo separetur, qui postea à frigido ambiente congelatur in liquorem ab excipulo recipitur.* This is but a short and cold definition and description of distillation; but such as well will serve and sute with the common distillation. It's confessed on all sides, that in simple distill'd waters out of herbs, there may be the strength and vertue of the whole. He take the leave to adde; That out of herbs plants or any vegetable may be drawn forth a water by art, if they be distilled as they ought to be, (not in the common leaden stills;) which shall equal, if not surpass the herbe as it is whole. For there is a *terra damnata* in all externalls, whether animal, vegetall, mine-

*roll* or *metalline*, which must passe the Chymicks *Limbus* or *Purgatory*, before it enjoys its own *Astrum* or *Sidereall* firmament.

This is the deciphering of our distillation. The *topick* or *domestick astrum* in the horizon of its own *ens* or *orb*, is excited and awakened by the *enormantick* power of an *exotick motor* from the *Lethargy* of *grossic inactivity*, inoculated, contracted, and fast luted by the *crude* and *cadaverous opium* of *corporeity* and *circumferentiall lumber*, gets a *habeas corpus* from under the arrest of its own *domestick luggage*, emancipated from the *gabardine* of *corporeality*, by the *sub-pana* or *turn-key* of *Pyrotechny*, and *subtiliated* into a jubilee of *spiritual Aporbea's* or *evaporations*, fallies abroad hand in hand, emitting a continual steame of most *subtle effluvioms*, *homogeneous* and *conformular*, that is, of the same *identicall nature* with it self, *wasted* on the wings of its own *hydromantick vehicle*, being sufficiently *sublimated*, *condenses* into a *materiall water* by the *Deliquium* of the *stills* *Cranium periwigg'd*, and seeks the *nose* or *portal* of the *stillatories Cranium*, at length is saluted by the *cold embracements* of the *Recipient*.

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What more foolish can distill from the crack'd *Retort* of *whymfical* or *obtuse skulls*, then the *insipid* and *unsavoury* prescriptions of the *Apothecaries* common *stills cookery*: since we are of opinion that no man who hath but *Philosophy*, *ingenuity* enough to examin the whole *scheam* of natural endowments of each *single ens*, how upon the small stock of the smallest piece of the *hexameron* *fabrick* is inoculated severall *aximuths* meeting in the *Zemith* of its own *Horizon*; and hath but so much under-



derstanding to know what true *distillation* is in the nature, use and end : and how the severall *epicycles* may be drawn forth from the own *individuall meridian*, by the *Equinoctiall* line of *Pyrotechny*, must of unavoidable necessity confesse and acknowledge, That *simple waters* of *Apothecaries*, as they are commonly distill'd, are but the *stagnant*, *aqueous humour*, and insipid snivell of the *rheumatick vehicle* or *menstruum* of the *Compositum*, castrated and excis'd of its *vitality* and *energy*, and is no better then that water which is the *Cingulum macrocosmi*, wherein the pulse of the great world beates. For let it be consider'd in all its stages by our *Pharmacopropoetans*, we mean, this vulgar operation of *simple waters*, by our *Chymick mimes* and *counterfeits*, and we shall find: That the whole scene of *still pissing*, all the journey, is nothing but the *insipid*, *effeminate*, *cold shivering* and *aguish* exudations; the fiew'd *streams* of the *Lady Ignorance's* house-wifery, so that the *Catastrophe* or last exit of drop into the stills chamber-pot, when it comes to the atrophy of a *caput mortuum*, doth *epiloguise* and confesse, that it is but the *skeleton*, *alean*, *starv'd* *anonymous* thing, scar'd out of its wits, not endew'd with any formall transmutation, nor nothing differs from that thin-legg'd *Gentleman-Usher*, the *steam*, as they call it, that comes forth in the *prologue* or first act. If the blind lead the blind, they both fall into the ditch, into this standing pool, or puddle of *simple waters*. What *epidemick blindness* and *ignorance* hath possess'd us of this age, in these common *leaden stills*, that it is got into every corner of the Land, with those who can goe to the

charges of keeping one at work, and think themselves not well till they have one; then they cannot do a misse, when they shall have a ready at hand the waters out of all herbs growing amongst them. But they will from hence learn, when they shall know, that nature loathes to pick straws, yet is never idle; and that this trifle so universally practis'd is no issue or product of her generous endeavours. It is neither the elementall, or seminall Water, or radicall moisture of the compound, but a crude, raw, and phlegmatick matter, partaking little or nothing of vitality. For first such waters are destitute of savour and taste; for water of *Warm wood* neither smelleth like *Warm wood*, nor is bitter; yea, the more wonder it is sometimes somewhat sweet. *Manarde* in his Epistles lib. 15. Cap. 15. saith, That the common waters distill'd out of herbs by fire, neither the smell nor taste remain, but many times the contrary; whereby is easily perceiv'd, that the simple waters have not the same vertues which the whole herb had. And why should one main principle, the *Bark*, the *seeds* or ground after distillation be thrown away as a *terra damnata*: like that of the College of Physicians bidding in their Dispensatory the Apothecary to sling away the *seeds* in their *extracts*. *Rudy*, in their best pill the most purgative and cordial part and so in other of their *extracts* pills, when their eyes are ambuscado'd in it a main principle of vitality; and if not *ligamentum*, yet *Conservatum vitae*; which cannot be destroyed; which is wanting in the simple distill'd waters, and therefore worth little, and *absque* a that great Master once said; who was the salt of sacrifices,

sacrifices, and the *light* of the world, and his Schol-  
lars the *salt* of the *earth*. This is clear out of the  
ashes of *vegetables*; for although their weaker ex-  
terior elements may expire by violence of the fire,  
yet their *Earth* cannot be *destroy'd*, but *vitrified*.  
If this be true, as without and beyond the doubt  
of any the most *pyrrhonian* incredulity may be evin-  
ced, what a *sympathy* then, and *harmony* there is  
between it, the humane earth, and his mother;  
in which are principles *homogeneall* with his life,  
such as can restore his decays, and reduce his dis-  
order to a *harmony*. But say they, if they do no  
good they do no harm. To which we reply, as  
good never a whit, as never the better: what are  
we to jest in Physick? Play the antick? play the  
Trecuant? Shall not the compunction of this, call  
bloud into their faces, and imprint such a *stature*,  
the character of shame so deep, as shall stand for e-  
ver a statue of unworthy un-medical baseness and  
ignominy, or be left, as only fit for the practise of  
Quacks.

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To which we subjoin, that the vulgar *simple wa-  
ters* distill'd out of herbs by the *seplastaries* or Apo-  
thecaries out of the common leaden stills, are not  
only nothing worth, nor retain not the force,  
strength and vertue of the whole herbe, but are  
noxious, evill, and pernicious, and destructive  
to the nature of Man in generall, nauseous to the  
stomack, and loathsome to the sick, wholly differ-  
ent from the nature of the herb of which they are  
distill'd, and partaking of an *exotick*, *heterogene*  
quality and nature.

Distillation in the hands of such is as rats-bane

in

in the hands of a Child, who wanting judgement and discretion, not distinguishing it from sugar puts it to his mouth, and kills himself. For besides their ignorance, a great error is committed, not onely in not knowing what distillation is, but their perswading themselves, and making the people beleeve, they are the true *essences, nature, strength and virtue*, of the herbs out of which they are draw'n; not perceiving the *strange, forreign nature and quality* they partake by *assimilating* an other nature *contrary* to their own, and the nature of Man. For not only they are altogether devoid of all *odour and sapour*, both *smell and taste*, except in some few whose *sulphur* lyes in the utter and *superficial* part of the herb; but they are wanting both of *quality and virtue*; for we may as well beleeve a *fishe Gospel*, as that the *quality or virtue* of the herbs is draw'n forth in the *waters*, except like *savour, or smell, or both*, be in the same. For without doubt the *quality* is wanting, when out of herbs that are *hot*, a *cold phlegmatick moisture* is draw'n, unworthy the name of *distill'd water*, except to those who have a tendence to christen things improperly, and barbarously, or barbarously improper: But if we grant them th'is, it is a water; it is not the *elementall, seminall or radicall* water of the thing, as we hinted before; and we may very lawfully be allow'd to conclude, *such a water to partake nothing of vitality, essence, or nature of the herb, and to be little or nothing differenc'd from common well-water, and is as obnoxious to corruption and putrefaction as others: yea also, by reason of their crudities to congelation or congelation:*  
witness

witnesse the intent diligence of Apothecaries to stop their glasses close, and care to preserve them from the cold in winter, from whose arrest they cannot be bail'd or secur'd, though by the *subsidy* of double glasse and stopple: Again that although there be a manifest difference between the herb of *mint* and *lettuce*, that the one is *hot*, and the other *cold*, yet the *water* of *mints* may very warrantably be said to be *cold*, when its *calefactive*, and *consortative* part remains in his *oile*, and his *balsamick* part in his *salt*, neither of which *neque quidem* in the text, ascends not in the *distillation* that is *common* and *usual*.

Waters distill'd in *glasse*, or *glaz'd* vessels after the manner of our *distillation*, and is known to some *Apothecaries* by our direction, which enjoies its *grand principiative fundamina*, and the most *radicall* and inmost nature and ballom, do so far pass those that are made simply by the fire in leaden stills, as gold passeth Iron: such a distillation as shall give forth the naturall *odour*, *savour* and *tast* of the *herbs* and *flowers* whereout they be taken, *absque impyrenmate*, without any noisome smel or tast of smoake or burning, enjoining its *saline balsamick* conservatory of *vitality*, and from, *putrefaction* and *corruption*; which cannot be perform'd to a *moity* in the common leaden stills. For the waters that are drawn off in them, are seldome, especially while they be new, without notable loathfomenesse of smoake and burning. For they acquire a sensible *empyrenmatick acidity*, and inherit any *forreign quality* or *tincture* devolv'd from the *churlish saturnine vitiosity* of the *still*; which unto sick men that drink of them, either by themselves,

or

or in their sauc'd *Julaps*, are not only *nauseous* and very grievous, but also *hurtfull*, and *pernicious*: For the maligne and evil quality of the *lead*, endamageth both the *stomack*, the *breast*, and all the *entrails*; so likewise doth the quality of *brasse*, which *Physitians* perceiving, lest them, and only us'd *decoctions*; which things also, may easily be made appear, with lesse adoe then a volume, how *frivolous* and fruitlesse they are; also how *pernicious* and *evill*. For in *herbs*, or any other matter of a *vitriolated ferment*, that have an *acid* sapor or *spirit*, being decocted in *brassen vessels*, yeeld a *decoction* very *ungrateful*, and partaking of a *cankerous* and *eruginous* quality: therefore have our *London Colledge of Physitians* wisely and advisedly forbidden the decocting of *acid* things in *brasse*: in the 54 fol. of their *Pharmacopœia* or *Dispensatory*, where they command that *Berberries*, of a tart *vitriolate ferment*, be boiled in *vase vitreato terreo*, and they give the reason, *quod acida ab æreo ingratum sapiunt*: And from whence they had this we need not be solicitous in searching to know. If the vessel alter so much in the decocting, why not as well in distillation? For if the decoctions may partake of a *cankerous eruginous* quality from the *brassen vessel*, why also may not the distill'd waters in the *leaden stills* with *peuter-heads* partake of a *saturnine cerussal* quality, not to be digested by the most *struthio-cameline Athanor* of the *microcosmical economy*. Such things then as are destill'd after the common manner of distillation, are altogether to be disallow'd, because of the *Ceruse*, and other *malitious* qualities of the *lead*: for water also that is convey'd by pipes



## The vanity of the craft of Physick.

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p ipes of lead *Galen* condemneth; for it breedeth diseases in the entrailles: and in this case it is worth a mans tenth reading: for if he affirm, *That meer water only convey'd in leaden pipes doth breed diseases of the bowells*; how much more ought we to fear our waters distill'd in a leaden still; for no smal *Cerusse* remaineth cleaving to the inner side of a leaden head, as in distilling of *vineger* is gathered: so by the force of the heat, or burntnefle ascending up with a vapour, many times also *acid* and tart, of a *vitriolated* nature and quality, doth infect and *tinck* the waters with a *saturnine cerussall* evill quality. For how comes it to passe else that simple water devoid of all its *salt*, and so of all *tast*, should at any time wax *sour*, and of *evill tast*, except it did partake of the evill qualities of the *spirits* contain'd in the lead; which *sournesse* could never happen in *simple waters* by reason of their *coldnesse*. But, well may they with such devout confidence, even to superstition, administer such waters as partake an evill quality of the lead in which they be distill'd, when they shall plead the tyranny of prescription and Custome, and with no lesse temerity, and as much unsuccessfulnesse they shall not stick to administer those rattles and scurffe of their brains, the scales of *brasse* and *Iron*, inwardly.

But a hard task think they we have to contest against, and answer the following objection. For say these cold stomacks and understandings, that can very hardly digest this doctrine or any other save the crude *sallads* gather'd out of the *Galenicall elysium*; that cold herbs as *Roses*, *Succory*, *plantain*, *burrage*, &c. must be still'd in a cold still,

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that

that is, a loaden still they mean. But what hitherto hath been spoke touching the invalidity and inefficacious remedy of distill'd waters, he who will deny to have been argu'd according to reason and all equity of demonstration from the rules of *Pyrotechny*, we professe we cannot edify how, or by what rule of proportion that *Mans genius* calculates, what his *elements* are, nor what his *analyticks*: confidently to those who have read good books, and to those whose reason is not an illiterate book, to themselves we appeal, whether they would not confesse all this to be true, were it not for that afore-recited cold and dull objection of them, who like a lame dogge must be helped over the stile, cannot get over this adamantine Alpe of *frigidity*.

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But give me leave to propound, whether the *activity*, application, or accomodation of *Cychory*, ( or any other cold vegetable ) to the *Liver*, be in his body, in his cold, *unactive*, elementary quality, or in his *spirit*, ( except we hold he hath none in him ) or some other *innate*, peculiar disposition or balsome, which hath power to work, and which things Hippocrates calleth *Svapour*.

That there is life, vertue, and strength in waters, ( if the whole have any, and they be draw'n off by an expert Artist in *Pyrotechny* ) is confes'd of all, except those whose obstinacy in incredulity confesses their benightment to the black paths of ignorance and error: for if as Christ saies my Father worketh hitherto and I work, and it is God that cloaths the *Lilly* of the field, who toil not, nor spin their own garments, but God in Natures

Loom

## The vanity of the craft of Pbyſick.

123

Loom hath wrought both warp and woofe: what does he then cloath them with? with only the naked fig-leaves of their *anaglyphe* or exterior texture or vestment? yes certainly, he cloaths them with *spirit*, full of *spirit* and *life*, *quick* and *living*: Besides the texture of them, the severall, perpetual productions, their multiplication, augmentation are manifest and infallible arguments of life.

There is then in all things *lumen quoddam vitale*, whereby they act that which they are accomodate to act. *Támque in pisce vitale est, quam in leone; tamque in Cychoreo & papavere quam pipere*, which is extinguish'd, obstructed, or diminished in this clouted-shoe, hob-nayl'd *Chymistry* of Apothecaries.

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If this be true, as to satiety of satisfaction may be clearly evinced, that every plant or herb enjoints vegetation according to the seminal vertue of its domestick ferment, originally inoculated into its principles, by natural consequence from hence we may understand, *That all vegetation is from the spirits*. And that so all activity, capacity and power to worke proceeds from them: as also that all debility to perform their original inherent and implantate vigour, power and vertue in the body, doth depend upon the obstruction, violation or diminution of the *spirits* and their peculiar appropriate ferment. *Cychory* having a bitter tast, cometh from *sal gemme*, its naturall ferment according to the *Chymists*. So *opium* much more colder, hath in it a bitter and *nitrous* salt: yet in him besides his *soporiferous* quality, there is connexed *virus alind*.

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*liud. unde lethalia papavera somno, decantantur à Po-  
etis.* And anodynes although they stupifie, *instar  
frigoris*; yet they are erroneously reckoned by the  
Schools, chiefly among cold things. For neither  
is it soporiferous sulphur in *opium* that doth cool;  
but greatly *amaricate*, and his salt is sharp and *sudo-  
rifick*; and bitterness in the Schools is a notable  
Indicative of heat. Out of *opium* we say separated  
from his *narcotick* sulphur, may be made a notable  
purger. The like may be done of *Cychory*, *Cen-  
taury*, *Fumitory* and *Gentian*: Salt of a cleansing  
nature; Therefore is a medicine out of *succory*  
made by fire, excellent in the *Ictericall* tincture to  
expell it.

265

Certainly if we be not moles to our own under-  
standings, and doe not wilfully shut the eyes of  
our reason, but do so much right to our own  
judgements as to perpend what quality there is in  
the *elementall Crass* of *succory*, we shall find most  
manifestly a sharp bitter tast in it, which proceeds  
chiefly from his salt *gemme*, which is not cold, but  
of an *active quality*, which is the true *hepatick* me-  
dicine in it, and the chiefe *specifick* part that aspects  
the Liver: is the *Ascendant* and *Almuten* in its own  
*Horizon*, that radically applies to the Liver: But  
the water of it, that is drawn off in a cold still so  
call'd, is void of course, and *peregrine*, that is, stript  
stark naked of its vertues, and is not in reception  
with his *original*, and hath lighted in the *via com-  
busta*; nor this *balsamick hepatick salt*, without  
which the whole is a *nullity*, is not in exaltation,  
ascends not in the common distilling, nor can by  
no meanes be translated thereto by the leaden stills.

The

The *Caput mortuum* after every distillation, in which is ambuscado'd the *salt*, is onely in the *combust way*, and is not aspected of the water, that is, partakes not one grain of the salt, without which it is an unfavoury medicine. For if the aqueous humour, the chariot of the other inhærent vertues, be drawn by these dull saturnine leaden-heel'd horses, the common stills, and be driven naked into the world, rifl'd of all its force and vertue, and carries not in its belly neither *wind* nor *fire*; how can it be apply'd with honesty or conscience, as medicinal for the Liver; when to the most grosse and vulgar heads it confesses its invalidity, as being pillag'd and robb'd of its efficacy, spirit and life. And how all along it hath been handed down to posterity, and reckoned among the rapsodies of medicines, as a prime instrument to correct and condemne the distempers of Mansbody to a *neutra*, seems not so much a riddle as ridiculous, except to the serious trifling gravity of such, who having as cold and dull a pace, as pate, in the scrutinies of Nature and her excellencies, have little else to doe; whose tendence seems to verifie the tenor of that proverb, *better play at small game then stand out.*

Such herbs then as partake of a *vitriolated* quality, and an *acid* sharp spirit, though cold, ought not to be distill'd in a leaden still. Of a vitriolate nature we say, seeing *vegetables* may draw *mineral* and *metallick* spirits unto them. And let not other men thinke themselves free, and the thing equitable and rational, to call *choleric* *eruginous*, *vitelline* and *porraceous*, for the likenesse and affinity of

those things from whence the name is borrow'd; and goe about to debar me from conceiving my self tyed by the same duty. We have the same reason then, and as lawful it is for us to say, that either the *humours* of the body so called, or the *topical ferment* of any part, may partake of a *vitriolated* nature and quality: so also *vegetables* may assume a *vitriolate* energy, as *Lujula*, *Lemons*, *succory*, *vineger*, (which doth represent the tart qualities of vitriol) &c. who have a *sharp*, *piercing*, *powerfull* spirit, and therefore not fit to be distill'd in lead or peuter.

Hitherto the childish, ignorant and unadvised self-contradicting error of Physicians hath been exploded, and may much more be made manifest by their rash, simple and common practise in bidding and prescribing *distill'd vineger* in the common leaden stills. Unto so low a pitch of stupid ignorance hath vulgar Physicians fallen, that so easily and implicitly entertain the customes and traditions of their predecessours, without any examination or due disquisition of the things.

Let us therefore take this to pieces, dissect the *concentrals* of it, and see if those stills be the true, natural and genuine engines to draw forth the nature, essence and privy property resident in it. *Vineger* then, the circumferential round or *cadaver* of wine, whose *acidity* proceeds not, nor is not caus'd by *elemental frigidty*, but is ambuscado'd in those *occult* and *acid spirits of salt*, lurking in the *conclave* or shop of the spirits of wine. This is perceiv'd in the whole field of wines, though never so generous, ( before the spirits retire to their garrison,  
or



or concentrals, as in the making of vinegar) when in the drinking is perceiv'd a certain grateful puncture, striking most pleasantly upon the palat, from the singular temper of the *vitriolated acidity*, being mix'd with sweet and sulphureous spirits placed in the wine by the *Archæus* of nature. Hence is it that some *vinegers* are made *sharper* then others, as they contain in them more or lesse of the nature of *salt armoniack*. For simple water devoid of all salt, by no frigidity can grow *acid*. *Tartar* then is nothing but the *acid vitriolate cristalline salt* of the wine. Moreover vinegar is both *mineral* and *vegetable*. But the *vegetable* excels the others: seeing not only *art* produces it, but also *nature* in *acid fruit*, chiefly in *Citrons*, *limons*, *oranges*: also in *Goose-berries*, *barberries*, &c. in herbs *sorrel*, *trifolium*, *acetosum*, *nasturtium Indicum*, &c. Every *acidum* then is not cold as the dull disquisitions of vulgar Physitians hath left to us, and as to ample satisfaction is elsewhere demonstrated. Nor is *vineger* made by the total *separation* of the sulphureous spirits from the wine; when of wine from which the spirits are divorc'd, or which is corrupt, and hath lost his spirit, no *vineger* can be made: But the more generous and rich the *wines* are, so much the more strong is the *vinoger* made of them. Of wine also express'd from *omphacine grapes*, and which is almost devoid of all spirit, is no *vineger* made. And not onely out of wine is *vineger* made, but also out of *Beer*, *Ale*, *Hydromel*, and the *juices* of some fruits abounding with spirit; and out of which a spirit like unto the spirit of wine may be drawn, but out of others which want such a spirit, it cannot be.

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Is not then that lean flat and cadaverous product out of vineger by the common stills not only ridiculous, but abominably, and horridly hurtful? since every *acidum* by reason of its *corroding energy*, doth operate in a perpetual *ebullition*. The *acid spirit* in the round or verge of the masse of *wine* is of a *vitriolated energy*, powerfully insinuating and piercing into a proper subject. For an absolute impossibility it is that there can be any the least acidity, which having once met with a proportionate object, does not immediately begin to operate on it.

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This is sober verity, as by example may be made manifest. *Vineger* how weak soever, put into a *peuter saucer*, and suffering it to stand a while, by and by begins to put forth its active, acid corroding spirit; and in the *vineger* you shall perceive clearly a certain white mother as it were swimming in the *vineger*; and the bottome of the *saucer*, shall be damask'd with white streakes, yea, shall be white and rough all over the bottome, and a certain substance like *Cerusse* shall be scrap'd off, and crumbled between the fingers: This by practise may be observ'd, as by *ocular* experiment we have try'd, and it is so trivial and common a businesse, that it is known to all *Kitchen wenches*, but is not regarded by the most *Lady-like* stomach. If it be thus, I may be sooner destitute of leisure then proof sufficient to evince, That such *vineger* cannot be good for the *stomack*. Besides it makes it more flat and dead, when it hath sated it self on its proportionate subject, the *peuter saucer*. It partakes then of a *sordid saturnine* evill quality, pernicious to the tender *twinkles* of the stomach. If it please you then Ladies  
and

and Gentlewomen; and all of all sorts, lay aside your peuter saucers, and no more eat vineger out of them, but instead thereof, you may use saucers made of fine Earth, or silver plate.

As clear again, *vineger*, how flat and cadaverous soever, having once touched upon the *stone* concreated in the head or stomach of a *Crea-fish*, vulgarly (but erroneously) call'd *Crabs eye*, can by no means contain it self, but must immediately act in a phrensy of inquietude by oblique and circular motion to the dissolution of it, and resolve it into a clear, diaphanous liquor. But what I pray you of this *acid* spirit is drawn off in the distillation of *vineger*, by the common stills? Any thing but a bare *steam*, as jejune as the crude and black ignorance of such phlegmatick heads. When shall we awaken from the Lethargy of this supine neglect?

Unsuccessful and deplorable are the prescriptions of simple distill'd waters as the remedies and militia against the hostility of any disease or distemper, either in the *head*, as by cephalick waters, of *sage*, *betony*, &c. In the *lungs*, by pectoral and pulmoniack, as of *hyssop*, *Colts-foot*, &c. In the *Liver*, by hepatick waters of *Agrimony*, *Endive* or *Succory*, &c. And so of the whole *vegetable* Monarchy. Vain are the drinks of cooling *ptisans*. Vain are the liquorish sweet *julaps* of distill'd waters, in *feavers*. Vain are the decoctions or *Apozems*, whose *menstrue* are distill'd waters. The like is to be said of the whole *myriad* of medicaments drawn from the poor and thin Common-Wealth of cold and crude sallads, without *oile* or *salt*. To which we may subjoin, that the same altitude is taken by

the Astrolabe of perspective reason of those *ABCdarian Nuntii*, the forlorn hope of further sicknesse, their *preparatories*, as they have god-father'd them; except it be of as bad, if not worse remedy then the disease. What can they lay the mountains low? Can they exalt the valleys? Can they make the crooked path straight in the body of Man? Can they do any job of journey-work for their *Catharticks* that are to succeed? Can they attenuate that which is grosse, viscid and thick, or thicken the fluid and thin? Can they fix and nail that which is volatile? Can they humect the parts possess'd with an *atrophy*, or *aridura membrorum*? Unlesse it be with their waterish parts, and in *analogy* to common well-water? Can they exsiccate or dry up the superfluous humidities of the body? Yes, even as if *dutch Wind-mills* should drain the *fens* upon *New-market beath*; so as little power and vertue have they to do any of these: for *nil dat, quod non habet*. The propounders themselves seem to have mills in their brains, that thus grinde the grist of the dotages and dreames of their predecessours turn'd about with the epidemick *versigo*, the current of *distill'd waters* of *vegetables*. As if our bread would be dough, and the whole batch of medicines spoyl'd, without the unsalted and unlea'vned prescriptions of *simple waters*. Ah! alas can these, as well real, as nominal, *simple waters* serve as a breast-work, or pallisadoes to stake out the hostile invasion of a disease? Or barricadoe and dam up the receptory vessels, and all the passages of the body from the least entrance or footing of any malignant distemper into our Common-Wealth? or drive  
out

out any *Goliath*, or *Pigme*y distemper with these pebbles taken out of this shallow brook of waters? Once more, will the radical indisposition of the *Lungs*, *Liver*, or any other more or lesse noble part be hereby rectified, or defended from a second assault by this poor contemptible Chamber-maid *militia*? No sure, their forces are scatter'd, totally routed, nevermore like to rally again. March boldly on then the enemies and invaders of our health; be not retrograde nor stationary, but with a full career charge nature through and through, while your adversaries forces are weak, and routed. For their General and Lord Nature cannot receive any recruit or assistance from her *auxiliaries*, or make any safe retreat back to her primitive strength, but must be inforced to resigne to the tyranny of the Conquerour, and cry for Quarter.

And to me seriously by this and such *ammunition*, if the whole train of attillery be no better, nor those mortar-pieces and granadoes of Physick, *Herculean* actors so accounted, I make no doubt (the providence and power of that grand *Archiatros*, the Almighty, not resisting) but such a devastation and depopulation may be quickly made, as shall unhinge this huge fabrick, and calcine the world to ashes by the Chymistry of death. All these things, some Physicians with whom I have talked, I have observ'd have both seen, known, confest and contended for, and yet in their practice, and among their prescriptions, are so negligently forgetfull, or desperately obstinate and wilful as to commend and command in their *Recipe's* the Apo-

thecary to mingle some of these simple distill'd waters in a leaden still, and that with such serious gravity, as if they were to be saluted *Doctor* with four feet. Nay, what Physician is there almost that by his practise does not confesse his incogitant insatiation, whose easy and incircumspect credulity can drink down, even to a deluge, this torrent of simple distill'd waters? Nor could I hitherto sufficiently admire how possibly our *European* world could be so grossly circumvented by the grey-hair'd traditional dreams of their predecessours, in a business so vain, simple and inefficacious; that men whose clear reason doth entitle them to *plenipotentiaries*, should thus prostitute their credulities to the legends and Romances of ignorant paperstuffers and scriblers. See then with what a full and swelling tide the insolent torrent of *custome* bears all afore it when even the best and understanding part of man, the crown and strength of all his faculties floats like a dead drown'd body on the stream of vulgar apprehensions, drinking down even to gorging this puddle of simple waters, and other ridiculous fictions: and how possibly they should inhabit thus long, unlesse they be the lowest lees of an epidemic infection, liver-grown to their sides, which perhaps will never uncling without the strong absterfise of some heroick *magistrate*, whose high office dares lead him both to know and to do without any frivolous case-putting.



W e will now at length come to shew the fallacy of the schools, and their ignorance in the prerogative of *simples* and *medicines*; in their proposing such a tedious interval of time between the reception of the medicine, and the working, or demonstration of his activity: by which means they have cloaked their defects, and more lightly set off among the common people their large time of curing diseases. The schools teach that the cadavericity, and dull lethargy of medicines, is contracted by the *Opium* of a *frigidal* temper and constitution; and that they are altogether *idle*, *fruitlesse* and *dead*, unlesse first by our *heat*, as by a Cook; they are prepar'd and being excited are by it acuated: This they have concluded and ratified; in as much as medicines taken or apply'd, do not by and by explode their faculties in us, *instar ignis*: but they have need of a certain space of time, whereby to produce their effects, by praevious dispositions. Nevertheless if a space may be requir'd, that an alteration may be made, which is an effect of the medicine; that truly doth not a whit argue the action of the medicine to be by our heat, otherwise then necessary, that the medicine might acquire the donation of his activity or liberty of working, which he hath obtain'd and was granted him from the creation whole and sound, full and free. Moreover the effects of medicines are not produced, unlesse first there be a diligent and skilful *preparation* and due *application*, and then with a more exquisite *appropriation* they imprint their powers in us. Wherefore be it foolish, that pepper, vinegar, &c. ought to borrow their *activities* and *gifts*, [*ad agendum suscepta*] from our *heat*: as if the mo-

narchy of one alone heat, should be the fountain and primary cause to give life to so diverse and manifold effects. Wherefore in good sooth that matter may act in us, as touching this, she hath no need of any other extrinsecal thing, *extra se*: but as primarily; so also without delay, she puts forth her powers by the importance of dispositions, if it be duly apply'd. But because the sensitive *Anima* (which the schools have basely confounded with their *Calor*.) doth apply the receiv'd powers, and then doth make a certain new and proper action to her self, and truly vitall. Therefore the powers which the sensitive *Anima* hath received from the medicine, are onely occasionall effective causes, and she can if she will passet them by, and neglect them, which is manifest in robust bodies, who digest without trouble violent laxatives *tanquam Cibos*. And in dying men; in whom there is an application of medicines, but not an appropriation; by reason of the neglect or defect of the sensitive faculty. For in strong bodies the exciting heat is not wanting, and yet no effect.

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Moreover if delay must intercede between the medicine that is apply'd and his effect; that doth not happen because of the defect or exigence of the activity of things; but by reason of the necessity of the vitall, emergent and subsequent activity through an impression made, by the medicine. For a virulent force is not wanting in the biting of a *Serpent*, although sometimes it doth not shew its effect, by reason of some impediment: so many have so accustomed themselves to purges and laxatives, that at length they work not a whit, not because

cause heat is wanting in the man; or that the laxatives have lost their pristine strength: but the *Anima* hath contracted a certain familiarity by the frequent use of them, insomuch that at length it doth more slowly inflame by those poisons, then by the first Course.

Lastly it's true and perpetual that all sensation, consists rather in action and vitall judgement, then in a passion. Whether that sensation happens in the exterior sense; or in some passion of the mind: or in the natural and sympathetick sense of inanimate things. At least it is clear, that medicines do not need the prægression of our heat, that they may act simply: but a sensitive power, which is the principal actor, hath need of agents, and sensible objects, that she may perceive, and in perceiving may act. Therefore the action of sensible things, doth occupy her self on both sides by the mean of an occasional cause, in respect of the sensitive *Anima*. For that cause neither do medicines work in a *dead body*, by reason of the defect of the principal and immediate agent, which is the *life* or *soul*. Whence also it is sufficiently manifest how preposterously hitherto the vertues of remedies are attributed to an agent, or principall and vital efficient, and how neglected the principal agent hath stood as well in healing as effecting diseases. Verily if a medicine should be actuated by our *heat*, as such, it must come to passe, that every medicine alwaies, and everywhere, should equally worke in every humane object, actually hot. But a laxative exhibited in the same dose, loosens in one terribly, in another not a jot; and yet on both sides  
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sufficiently excited by our heat : yea, the same which in stronger bodies is without effect; in weaker bodies for the most part rages most violently. But we passe lightly over this scene, and resigne it to others,

Thus by this plain and evident demonstration we have good encouragement to trust, where it shall meet with intelligible perusers, some stay at least of mens thoughts will be obtained, to consider and promote this prudent and manly expostulation ; and not give away their birth-rights for a melle of this cold pottage of not daring or not willing to speak.

We now willingly come according to our promise, which is due, to arraigne and examine the naturalities of the other universal main pillars of curing, namely *phlebotomy*, *fontanells* or *issues*, and *Dyet*, as three other props of healing, which being shaken, the whole edifice falls downe of its own accord as rubbish, and being taken away, Physicians do desert their patients, having no remedies but such as *purgings* and *bloud-letting*, the only publicans which by an insupportable excise impoverish the whole body and make Nature bankrupt by exhausting the stock of aliment from the *vasa* and *viscera*. All which we will touch particularly.

These things are practis'd and prescribed, as designed for the evacuation and consuming the stock of morbisick distempers. We have done then with one manner of *evacuation* of evil humours, *purgation*, and that by a twofold Instrument, viz. *Cathartick* or *purges*, taken in at the mouth, the *Artick* pole, and a laxative *Clyster*, at the port *Æsquiline* the antartick pole. The second manner of evacuation,

tion followes, which is the going out of the tide of blood, by the sluice of *phlebotomy* or *bloud-letting*; which also weares the Fools Coat or Livery of the Lady Ignorance, and well may be reputed free of the Company of Physitians other, not more erroneous, then foul, mischeivous practises.

As the Invention of *Clysters* was learn'd from a Bird, so *bloud-letting* from a Horse. Good Teachers. Maids children and Horses schollars shall be well disciplin'd; better fed, then taught. Verily by the consent of *Galen*, In every feaver (the bestick excepted,) *phlebotomy* is requisite. To the schools therefore and the destructive custome of this giddy-headed Age we do frame this *sylogisme*; and that from *feavers*, the most acute *Index* of all their grounds for bloud-letting.

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*Phlebotomy* is unuseful wheresoever it is demonstrated not to be necessary: or where the *indication*, proper to it is wanting.

But in *feavers*, it is not demonstrated to be necessary.

Therefore *phlebotomy* in feavers is unuseful.

The major is proved: because the end is the first director of causes, and disposer of the meanes unto it self. Therefore in what thing soever the end doth not point out a necessity of the meanes, they are in vain fitted and related to it, not being requisite thereto; especially where it is clear by reflection from the glasse of *Contra-indication*, That blood is not drawn out of the rivulets, the *veins*, without the fall or losse to the whole ocean of strength. Such meanes therefore are badly instituted which the end shewes to be in vain, unuse-

full and to be done with the diminishing of the strength.

The minor is proved by *Horatius Augurius de monte sancto*, in his three books *Ex Professo*. Teaching with the consent of the Academies That a plethora alone, or too great a plenitude of the veins, that is, a nimety of redundance of blood, is the only *Canon* in the table of directions for phlebotomy. And that it doth not run in a direct line to the sanation of fevers, but to the oblique angle of slackning the full blown sails of abundance of blood, and becalming the puffs and gusts of too much plenitude, by the Trident of phlebotomy, the Midwife to deliver onely the ingravitate and bigge-bellied veins from the Tympany of a Plethora. But a Plethora hath no subsistance under the torrid Zone of Fevers: Therefore in the hot spur of Fevers the cooling card of phlebotomy is never turn'd up, and consequently is not trump; is not requisite, but dealt about as alwaies unuseful.

The conclusion indeed may seem to come out of the *Eutopia* of novelty and the *Arabia* of paradoxes, yet liveth in the *Edin* of sober verity. Which shall therefore be further proved. *Galen* himself proveth the subsumption teaching, That there is more choler scattered in every paroxysm of a fever, then in the quiet space it generated. In the mean time the rest of the members of our publick state adjourn not, nor supersede from receiving (according to the *isonomy* or *pari-formall* lawes of Re. publiques) nourishment of the accustomed blood. That is, besides the lavish expences and exhaustion of the common stock of aliment that is expended by this  
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new Tenant and Inne-houlder, the Feaver, who hath now taken livery and seisen, they consume their own patrimony, the fat of the ordinary blood. Wherefore then from this advantage, it genuinely and necessarily followes, that if in a healthy person there be an allowance of eight ounces of blood for a daily portion, that then so many also should be transmuted into *nutriment*, or otherwise the man should straight protuberate into an excessive huge bulke, more deformedly corpulent then any Gargantua. Therefore if in a sound person there is diminution made of eight ounces of blood: Certainly the greedy feaver will consume no lesse. Seeing then there is little or no appetite of food, digestion or sanguification, of unavoidable necessity, within two dayes, the full sea of a *plethora* (if there was any in the new Moon or beginning of the feaver) will shift its tides into a low ebbe, and in the wane of its fall and decrease, the false and dangerous shole or quick-sands of indication for springing a leak in the vein by *phlebotomy*, will appear as a *mare mortuum*, and accordingly vanish into the Stygian Gulph of errors. But that there is no *plethora* in Feavers, they see; who suffer ulcers by an *Isor* or *Cantery*: which truly are presently dried up by the solstice of Feavers, nor make no effluxion according to the accustomed manner of their purulent excretion. But it is chiefly and deservedly to be noted, that the strength cannot offend, and deserves not to be blamed for its abundance, no, not in *Methusalem*: neither also doth good blood become peccant by *nimiety*, because the vital powers and blood are *Correlatives*: seeing according to Scrip-

ture, the *soul* or *vital* strength, rides in the Chariot of the blood. Therefore by consequence a *plethora* can never be in good blood.

We shall shew by and by, that bad and corrupt blood doth never runne in the *Canall* of the veins.

If therefore the extreame of a *Plethora* of the veins, can ever be possible, it ought to consist in a mediety, betwixt corrupt and very sound blood: Whether we consider the same state of falling off and neutrality, or only, as mixt of both, at least, the *Galenists* should remember, that good proceedeth from its Trunk, *an entire cause*; but evil from the racemation of several defects: and so that this state should not be called *plethoricall*: but *cacochymicall*. Neither to desire *phlebotomy* but rather *purgation*, which may selectively expell the bad, and leave the good. And surely these their contradictory *Theses* being conceded, it will be a genuine illation, that the indication of *phlebotomy* is not yet in no wise proved. For according to the truth of the matter we before shewed, the *Anarchy* of a *cacochymia* keeps not court in the veins, the effect of whose Reigne is only the perturbation of the blood. For the appealing of which mutiny, the grand designe is not taken so much, from the exhaustion and arraignment of the well-affected blood, before the Barre of *phlebotomy*, as the prescribing a medicine, which shall be as a High Court of Justice, with the power of *Oyer* and *Terminer* suddenly to take away and cut off this grand Delinquent, the sole troubler and his Tyranny. Especially seeing that it is the purer blood, which

passing by the center of the heart, obtaineth its own depuration: therefore that which is drawn from the divarications of the cubit, and first let out, shall be purer; but the more impure shall be left within. Moreover seeing it is already so clear, as it can escape the observation of no man, that there is no *plethora* in feavers, which may require blood-letting; and this the Schools surrounded with shame, have somewhat smelt, and have substituted in the place of *Indication*, some *Coindications* or *Counter-Indications*, in æquitality. and as æquiponderant or æquipollent to *Indication* adequate in *Nature*, and præponderant to *Contraindication*; which otherwise truly, seeing it is deduced from the conservation of strength, ought wholly to obtain the chiefest place, for this cause seriously, *That every feaver is quickly, safely and perfectly cureable without blood-letting.* For in good sooth they use presently but one only remedy, and serve all their so *multifarious* and diverse putrefactions of their Clients, the *humours*, and *feavers* flowing from thence, with one writ of *ejection* by the *habeas Corpus* or *turn-key* of *Phlebotomy*: Because it helps abundantly (as they say) and is stopped at pleasure.

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By which distinction truly they doe in some sort disgrace their *laxatives*. For they say, although *phlebotomy* may seem requisite for a *Plethora*, by a natural and singular indication of it self; yea, neither properly doth it take away the putrefied humours: yet it refrigerates, exonerates the burden of the veins, it recreates the powers, takes away part of the evil humour together with the good; and stops

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the current or catarrh of humours, at the damme or nest of putrefaction, by derivation and revulsion, and also asswageth and removeth them. Wherefore nature feeling comfort, is busied about, and finishes the rest more successively and easily. These are good words (and we wish to be true) sayes the sower, eating penitential psalmes; but avail nothing to my hunger. These are the *Endixes* or *Co-indications*, by which they perswade to continue mens mischiefs; which we shall touch particularly.

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And first of all we admonish, That although in a stronger and fuller body there may be no great hurt by blood-letting, yea, oftentimes the sick may seem to be eased presently; yea cured: yet *phlebotomy* cannot scape scot-free, seeing it hath ruine upon the score of many evils; nor go away uncondemned, forasmuch as feavers may more successfully be cured without it. For howsoever, *phlebotomy* at the first or reiterated courses, oftentimes may seem to be as it were a *pyromastix*, and to usher in a power to tame and assuage the intense heat and acutenesse of feavers. Yet it falls out no otherwise then that the *Archeus* being driven into an horrid extasy by this unexpected unnatural *extravenation*, greatly feares the sudden depletion of the powers, and undue and impertinent refrigeration, and so forgetting the duell or conflict with the disease, neglects to expell the feavorish matter, and exercise its function. But they who even now seemed to be lenified by blood-letting, and thought the disease overcome, are now put to their shifts, notwithstanding their weak engine  
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of *phlebotomy*. For the enemy rallies again, and the *Archens* is anew charged by the fresh Alarum of elusory recidivation, and they now know it was but an Ambuscado retreat of the disease, and that the mount *Etna* of feavers is too hard to be removed by the infirme fingers of *pigmeey phlebotomy*; at least they are benighted to a later and weaker valetudinary state. Which assertion the *Turks* and a great part of the world confirme, not owning with us the reasons nor use of *phlebotomy*, which was never read, that God ever ordain'd it in Nature, nor to approve of it, nor yet to have made any mention of it. Under the *Ottoman Empire*, the greatest part of the *Indies*, *phlebotomy* is not used, nor so much as heard of; yet the strength of these Nations, their agility, readinesse, vigilancy, and constancy of labour, as well in action as sufferance, you may learn out of the Histories. Now concerning the first scope of *Co-indication*, which is called *refrigeration*.

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In earnest, *blood-letting* doth no otherwise refrigerate, then as it steales from the *vital heat*: but hath not the northern pole of frigeactive and positive power for its Horizon, by which meanes truly such a refrigeration becomes nocivous. Why forsooth are they so cautelous, that they do not; nor dare not open a vein in the *Hectick*? doth not the feaver need *refrigeration*? Or doth it cease to be a feaver? But the deficiency of blood is apparent in *Hecticks*, wherefore in the systeme of *Hecticks*, and in the defect of blood and strength, ther's an easie calculation and illation of the hurt made by *Phlebotomy*; which otherwise is latitant under stronger powers.

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In the consideration of which, we shall bring a remarkable story of Prince *Ferdinand*, Brother to the King of Spaine, who in Anno. 1641. was opened: for being agitated with a tertian feaver eighty nine dayes, dyed in the two and thirtieth year of his age. His heart, Liver and Lungs being taken away, and the veins and arteries dissected, such a paucity of blood was found, that a conflux of scarce a spoonfull of blood, issued in the cave of his Thorax: for his liver appear'd altogether *exanguious*, and the flaccid crumination of his heart, contracted an *atrophy*, and demonstrated a penury of blood also. For two dayes before his death he had eaten more, if more had been given him. For he was so exhausted by *bloodlettings*, *purgations* and *hirudinall blood-suckings*, as we said, that his *sceletantall* fabrick appear'd as a pale *statua* of exanguinality; yet for all this the cruel *Tertian* did not forget to keep its *paroxysmal* course and return. What profited therefore so great an evacuation of the blood? Or what may be observed by a judicious perpenſion, from that refrigeration, but the illation of vanity to be clearly demonstrated from such evacuations, which do not take the least punctilio, from the latitude of feavers? The same degrees, and as bad and worse occurrences of desperate evils and mischiefs, we find here at home, by this inveterate and deplorable practice of *Blond-letting*.

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Ah alas, is this the method of healing which makes a *Physitian*, whom the most High hath created and commanded to be honoured for the necessity of him? If it know not to cure a *Tertian* in a young man, to what purpose is that method? Is this

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the *Art* that the whole needeth not but the sick? Let this therefore teach Physicians to fear how they expose their *febrile* patients to the congresse of cold things, in which they should be largely and presently experienced, and by a manifest token know the verue of their refrigeratives, because they may not much confide in their *Anomalies* of heat and cold. For seeing it is clear that the whole meridian, swindge and irradiation of heat in the province of *feavers*, is of the latitude, and Empire of the very vital spirit it self: it followes also, That the breath of refrigeration by the *Boreas* of *pblebotomy*, is a meer exhausting and impoverishing of the Common-Wealth of the vital spirits and bloud together. For if the feaver be to be cured as an intemperature by *pblebotomy*, as a refrigerating remedy, (*contrarium huc constat!*) and by cold alone, and others intend the cure even in a *quotidian* (which they have subscribed to be an inflammation of putrid fleam) they would obtain at least that refrigeration farre more easy, by exposing their patients half naked to the breath of the north wind, or hanging him in water, or in a deep well, until he should confesse himself sufficiently cooled, for so presently and largely they should absolve the cure, if their conscious ignorance within, did not condemn their *febrilous* essence of *beat*. We cannot therefore so readily submit our belief, that the commotion of our bodies in a feaver, is but a *reverberium* of *beat*, an impetuous agitation, and only a bare tempest of heat: but ther is also the interposure of an occasional *vitiated matter* of *known hostility* against the native *economy* of the parts, the protrusion of which

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the *Archens* is labouring and busied about, in which concertation, their enterferes an *adventitious* acension, the *symbole* of its indignation. Which *Theory* so long as it shall be neglected in the Schools, the cure of feavers will be *preposterous*, *pernicious* and *conjectural*, and so all not worth thanks to the Physician, seeing they may be cured by the spontaneous and mercifull goodnesse of nature: and we wish and with submission advise hat Physicians would not tamper with them so much as they do.

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But to make hast to the argument of curing by the subitaneous precipitancy of *cold*, the Schools will respond, It is a dangerous itinery to go from one extreame to another. By which salve of their ignorance, they endeavour to stop the mouthes of people, as if they spake some thing worth our cares and faith: not being sensible of their rash inadvertency, how in the intertrigation of their own *hypotheses* they contradict themselves, when they encomiate *Phlebotomy* chiefly for that end, and dextralize and preferre it before their *laxatives*, that it presently and abundantly helpeth by refrigeration; and therefore in their nomenclature, have presum'd to give it the appellation of an easy, quick and universal help. For its own impotency grounded in ignorance, they distort and strain to the arbitrament of an ill understood and worse applied axiome: Because truly there is not the least question to be made, but that one may presently cut the rope of a man hanged, that being deprived of aire, he might enjoy it more quickly. Again, that one may place a drowned man in a prone posture,

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sture, that he may cast forth the *water* out of his *lungs*. One may, I say, drag out some certain body to the bankside: and may presently free a wound from that *exotick miasme* and *indisposition*, that hath possessed it, and bring it to a *circatrice*. For very many such wounds are closed in one day: because the solution of continuity wants nothing but its reunion; one may presently set a fractured or dislocated bone. The sick may likewise be restor'd in the *Epilepsie*, *Syncope*, *Lipothymie* and *Cramp* much sooner, the belly loos'd presently and the detention of excrements absolved, and may presently stop the *muliebrall* fluxe. For it is not to be supposed that nature rejoyceth in its owne destruction, and that weary of a sound and lovely state of health, is willing to open the gates and let in grimfac'd repentinous *Death*, and should refuse a *Remedy* of that noble *entelechy*, which should suddenly expell and drive out the malignant disease, except she loves to be thought not to do that, which in possibilities is best of all, nor to desire that every thing should have a being, and be conserved. In demonstration indeed, it is accounted impossible to go on from one extreame to another, without a mean, and that mean wholly deny all interjacency: which if we have granted in naturalities with a certain latitude, we shall deserve to be adjudged hitherto to have done very well, and whereof not to repent. Verily we may not scrue and urge that of demonstration, unto sanation. We confess indeed that the *Dropsy* may not be drawn forth by *Paracoustesis* all at a time: as also to eliciate all the purulent matter at once out of an *Aposteme*, is not good;

neither to carry one frozen with cold, immediately to an *Hypocaust*, nor to feed one abundantly who is almost starved with famine. But truly the slow and necessary incession of mediocrity, or the progression from one extreame to another, doth not constrain that, as such, as if nature should make averfation from speedy opitulation.

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Seeing that this indication is *peculiar, naturall, medullary* and intirely *proper* to it. But these things are forbidden, because the exolution of the powers thence depending, would not bear those swift motions. The schools therefore by sophistication of a cause not as a cause, do drive the sick from a speedy remedy which they have not; that they may veil their ignorance, and introduce their *enthymemes* among the common people, under certain *Axiomes* badly directed. For as often as nature effects, and with a *Trine*, aspects the perfect sanation of diseases, which may be genuinely accomplished in her own termes, without losse or detriment to the powers, (for the constellation of powers hath the *Ascendant* and first house, the metropolitane place in the *systeme* of indications,) whereby it's the sooner obtained, and manumitted into a greater Jubilee of Nature, as we have often observed in *Feavers*, with much plesure, and profitable admiration.

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Therefore (in plain termes) if a meer heat above or against nature be the *Ascendant* in the Horizon of *Feavers*, and every cure ought to be performed by the *monomachy* or civill warres of debellative contraries: there is required therefore a praternatural refrigeration, namely that contraries may stand *sub eodem genere*. That is every Feaver should ne-

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cessarily be cured with the conclamate cold of the ambient: and chiefly because the cold of the circum-ambient aire doth collect, not dissipate the powers. But the consequent is false; and therefore the Antecedent. The schools therefore do not intend to perswade into a gentle calmnesse, their only *impetum faciens*, the heat in feavers, by the ventilating Rhetorick of *Phlebotomy*: but they chiefly respect the *ablation* of the bloud and mitigation of accidents, which ushers in and procures the debilitated powers, or the diminution of the bloud and strength, is the only beam in their eye, and which they primarily intend. Whereby with a more colourable deceit they may call that a freer respiration of the arteries. But we very much esteem the indication which concernes the reall conservation of the powers, & is opposite to the miserable and anormous depletion of the veins whatsoever, because in the *diminution* and *prostration* of the powers and strength, being outed of their *vigour*, and now exanimated into a dull and faint *micropsychie*, no disease can in the least degree, or largest latitud of intention be profligated from the confines of vitality, nor doth any thing remain to be done by the Physitian, but to stand for a cypher.

Hippocrates therefore concludes *Nature* to be the only *Æsculapius* of diseases; because the indication which is desumed from conserving the powers, should moderate the whole scope of the cure. Therefore as the keeping of the powers, is the *prime* indication *perpendicular* to health, and conducible to perfect *restoration*, and this to be perswaded from the convincing arguments of reason; so also its cor-

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relative the blood, because it containeth them.

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*Hippocrates* indeed it's confessed, commands to let blood presently and abundantly in the strenuous plethora of *Athletick* bodies: and that the schools every where thunder out for *phlebotomy*. But their allegations for that in the cure of feavers and diseases, is extremely ridiculous and worthy the blushes of learned men. For he commands not that for fear of the *plethora*, although their veins might sufficiently abound with blood: but onely lealt the full-stuffed vessels should strein and burst in the exercise of their strength: otherewise, what intercalation or advent is there that is common to sound *Athletick* Enterprisers, with the cure of *Feavers*? For there is no fear of a *plethora* in one afflicted with a *Feaver*, nor that a vein should be broke by exercise. Yet it is to be noted, that the depletions of blood, do so behave themselves, and are at such a passe: Forasmuch as the luxuriant exhaustion of the powers accruing upon the libidinous sacrifices to the *Cyprian Dame*, is irreparable, because it takes away from the innate spirit of the heart. With semblable reason and in proximity to this, is the destructive exhaustion made by *phlebotomy*, forasmuch as it readily and privily steales away and that plentifully the influent *Archeus*. But although the malignant tincture and influence of a disease doth perpendicularly also oppugne the *syssgia* of powers; yet because it doth it not *affatim*, sed *sensim*, therefore the cardinall effect, is rather a *concussion* and *attrition* of the powers, then a real exhaustion.

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The restauration therefore of the strength from  
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the disease of *attrition* doth more easily and readily bend and follow the auxiliary hand of the Physitian then from that of exhaustion, by phlebotomy. For those who in any disease are debilitated by blood-letting, are oftentimes disappointed of the *Crisis*, and if in the dilatory expectation from a disease, and raising its seige, they begin to recruit, and nature is not put upon such hard duty, but they now become a little better; yet they passe out at the postern gate and narrow way of many anxieties, and a long flux of time it is, ere these valetudinarians arrive at the broad and pleasant way of perfect convalescence, and not without fear of the fresh alarm of elusory *recidivation*. But they who take their decumbiture in a disease without phlebotomy, are easily restored, and by and by attain to their pristine state of sanity. And if they are destitute of remedies, and sometimes are driven to great extremitys; yet Nature endeavors the *Crisis* and doth rescue them, because although their strength suffer a conquassation by a disease, yet they perish not, because no exhaustion by Blood-letting.

Wherefore a Physitian is bound by the peculiar dictates of conscience and charity to heal the sick, not by a subitaneous expoliation of the powers, as neither by the dangers flowing from thence, nor yet by abbreviation of life, according to that in the Psalmes, my spirit shall be attenuated, and therefore my daies shortned. And seeing according to Holy writ, the life lurkes in the blood, therefore a plentiful profusion of blood, cannot but be a considerable prejudice to life.

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For

For precisely the perpetual intention of Nature in curing feavers, is *per diuturnum, per sudores.*

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And therefore the reflux or periodicall exacerbations for the most part are checked and ended by the *profluvium* of sweats. But *phlebotomy* is the antartick pole, is diametrically opposite to this intention. For truly it vellicates the blood inwards, to replete the vessels empty of blood: But seriously the motion of Nature requisite to the sanation of feavers, proceeds from the centre to the circumference, from the *Regalia* of the noble parts and entrails, to the line of this our garrison, the Region of the *Pelt*. But that blood-letting does hurt unavoidably, by the dependent necessity of its debilitation, we need no strong inducements to chaine our belief, although stronger and *plethorick* bodies, may seem to them, who to passe by the trouble of a judicial and serious pensitation, are inclined to believe, that they find and witness the contrary: if that holy writ which tells us, that *the life dwells in blood*, hath not weight sufficient to engage our credence; at least it may be made manifest by the barbarous logick of *Phlebotomy*, please you to suffer the easie trouble and experiment of opening a vein and bleeding largely. For presently the conclusion and evidence given in will be, *That the strength or powers & the sick are faint and fall together.* Therefore if in demonstration six things may notably hurt: three then cannot but hurt, though not so sensibly.

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Farre therefore from the rules of sober verity and equity must his anormall intentions and practise wander, who being delegated to cure and restore

store nature, invents and tryes waies to hurt her, for which he hath not the least permission, if nature be her own *Æsculape*, and so much the more happy and successful, as she is stronger. For let it be but seriously weighed in the ballance, and by the weighty motive of the pressing necessities and mischiefs that follow, and it will evidently appear that Physitians may deservedly suffer the lash and feel compunction for their inhumane languifying practises. For is it not enough to a Physitian that the sick *pines* and begins to grow faint, under the burden of an inexcusable weaknesse by a deplorable disease, hunger, losse of appetite, inquietude, pains, anxieties, watchings, sweate, &c? Nor ought a faithful Adjuvant or helper to lay load upon load, & add weaknesse to weaknesse. Deceitful is that help which *phlebotomy* brings and his remedy so uncertain, that no Physitian hitherto durst promise from thence future sanation.

In earnest it is worthy our most serious consideration, when we take notice how every Artificer performs what he promises, to wit, the Image-maker his Image, the Builder his edifice, the Shooe-maker fashions his shoes, and all this *ad unguem*. But alas onely a Physitian, in a cold *spasme* of inconstancy, dares promise nothing of his Art: because the infirm *nerves* of his *groundwork* & grand *foundation* leanes on the broken reed of uncertain principles; by accident only, and most times deceitfully profitable: because however the matter is handled, it is full of ignorance to intend cure by procuring weaknesse, that is, by a sudden depletion of the blood, largely made; nature being

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driven into the wild field of confusion, sounds a retreat, and neglects the expulsion of her enemy. Which expulsion notwithstanding, needs no volume to confirme, that being the *Epitasis* or heart of the business, or the *Epilogue* and winding up of the matter, contains the whole scene of feavers and nature. Farther, it's an indubitate and irrefragable truth, That the febrile matter doth not take up its lodging in the vein above the heart: and by consequent, that the *seminall fomenting* or *occasionall* matter, is in no wise exhausted or let out by the key of *phlebotomy*, or effectuously cures, by the direct and perpendicular intencion of healing.

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Finally, if bloud-letting be concluded for the refection of the arteries through the facility of perspiration, it is wholly frustraneous while the fever is yet in *Balneo*, and in its ascension by the *Climax* of aggravation, before it comes to the fire of sublimation, and hath not yet mounted the *Apogee* of conflagration. And seeing that not in its fixation or *stationary* position, nor also in its *retrogradation* or declension, bloudletting is no whit necessary. Therefore never. But not in the state, is proved: because the *Crisis* is hindred, seeing nature (as they write) is most opposed and impeded in her reluctance and *consist* with the forren invasion of the disease, and for the most part returns conquerour, then would it be inconsiderate and invincible dotage, to flank her files and fall foul upon her in the rear, by a rash attempt of violating her force: then would she least of all be able to suffer the losse of strength, and retreat from the duel. But if in the *State* Nature be forc'd to resign

to the tyranny of the Conquerour, what shall blood-letting be, any other then meer homicide? If therefore in the state it is not convenient to open a vein, while the heat is in its *Zenith*, the anxiety and powerfulllest respiration of the arteries is exagitated: Farre lesse convenient surely will it be, in the *beginning* and *augmentation*. Especially seeing that in the first daies, the fear of a *plethora* vanishes away, and so without doubt the perspiration of the arteries is easy enough. But that diseases in *Perigæo* or declination, have not the least latitude or intention for blood-letting, and do neither require it, nor suffer it, is confessed by the common consent of all, and is so clear as needs no *Apoixis*, nor cannot escape the most blear-eyed and regardlesse observation, that no man will ever essay phlebotomy in the declination of a disease.

Moreover consider we that in the *metidion* of feavers, the blood that runnes in its *ecliptick*, the *veins*, is either good, or bad, or neuter. If good, that it will be good to keep good, there's none so devoid of his reason to appear we believe so much sceptick, to dispute against it: because it addes to the strength. For (as elsewhere we have shewed) the fear of a *plethora* even straight at the beginning, if there was any, ceased. But because in the *Apotheosis* of phlebotomy they will have good blood emitted, for ventilation and dissipation of putrefaction, when both the one and the other is taken away well enough; and that imaginary good, which they suppose in the *Chymera* of their own brains, hath no other real *Idea*, or footing, but in the distracted imaginations of the contrivers and abettors

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of this fable, and brings nothing but loss of strength.

Moreover the schools teach, that phlebotomy in a feaver, is not commanded because of the goodness of blood, which negative *Thesis* supposes *evil* and *putrid*. But they will otherwise learn when we come to shew that there is no corrupt thing in the *Canals* of the veins unto the last period of animation; and consequently this drift of phlebotomy will be cashiered. Let them therefore demonstrate to us the *malignity* of the *blood*, which is *with-out* and *before* the corruption of the same. Next, how the bad blood is kept in the vein, from the heart unto the *Cubit*, if they will have this their device of phlebotomy ratified. Let them tell us, I say, how that the bad blood is not in the first receptacles, and the blood being brought out by the vein of the *Cubit*, a worse is not drawn to the heart, where the *vena Cava* makes the right *finis* of the heart. Let them inform us likewise that the superiour veins being depleted, there is not greater liberty and impunity for both *noxia* and *febrilia* to come to the heart, then before: yea, that in the place of disflating corruption (which in severity of truth we have proved to be none at all) there is not occasioned rather a freer passage of the putrid aire to the heart, towards which place seriously, the vacuity of the depleted veins doth attract the blood beneath. Let them shew I say, how the *effluuium* of blood, and diminution and excise of the strength by the *Cubit*, will be such a convenient mother, to own such a production as will impede corruption, or import the correction and redintegration of the putrid. Let them also explain themselves what they



they mean, when they say, that phlebotomy should be made, that the arteries may more freely respire, when that putrefaction (if there were any possibility of it in the *veins*) would not affect the *arterial* blood, the steward of whole Nature. Moreover let them prove that the good blood and strength being diminished, proportionably, there is a greater power to the remaining impure and inquinated by corruption, (as they suppose) of preserving it self from the putrefaction that is imminent. Let them instruct us likewise contrary to *Scripture*, that the life and soul are rather, and more delectably in the remaining contaminated blood, then in the purer that is taken away by phlebotomy. Otherwise we may have freedome enough to conclude, that the letting forth of the good, doth necessarily and regularly include the augmented stock & proportion, & unbridled licence of the remaining evil blood. What if then in the feaver and veins the blood be bad, and they say it is good (as a sign and effect) which in phlebotomy flowes forth bad: and should they esteem so much at least of the taking away of bad blood; to which we find no grounds for our belief to incline. For, first let them prove, whereby, that their incrimination and arraignment of the blood to be *noxious*, may appear by the verdict of *apodicticall* evidence and demonstration to be so indeed, as we before have; and by and by shall fully acquit and find not guilty. And then let them indoctrinate us how by such a sudden and large emission of the bad blood, no prejudice is made to the powers and strength: and that the remaining inquinated blood, the strength being now  
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diminished, and a depletion made of the blood, shall be the cause why the corruption of the rest of the blood is less able to proceed? And whether they can hope, the blood being, after what manner soever, once putrified in the veins, that from such a privation there can be in nature any regression: And also let them shew, not to contradict, how it is proper to the seaver to inquitinate the blood it self, and this property to be taken away *a posteriori*, to wit, with the removing of the putrefied humour? For if at first the impurer blood be drawn out of the vein, they iterate the opening of a vein, and in the *interim* consternate and perturb the powers, and thereby take away all hope of the *Crisis*, which if it come out redder then ordinary, they cry out with that magnifying esteem, as if the whole heap of evill were taken away at once, and as if the seat of feavers had been extended in a paralell line, only from the continent of the heart, unto the *Isthmus* of the flexure of the Arme: but the good had been residentiall about the parenchymaticke Laboratorie of the *Liver*. But we have known fearefull evacuations of the last excrements alwaies in the *Dropsey*, much more therefore in the bare taking away of blood, which in a direct line takes away the vital spirits, from the centre of the heart to the circumference, by the orifice of the vein, whether the blood be good, or bad, or neither.

And here seeing we are fallen upon it so directly, we have a fair opportunity to enquire into the *putrefaction* of the blood or corruption of the same, and now strictly to arraign and examine its *naturalities*, and see if there be any possibilitie for it to  
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outlive the faith of them who seek to bear it down. And therefore not only simply *heterodoxicall*, but a very rough-hewed *paradoxicall* asseveration. it will seem unto inflexible cares, if we say, *That the blood putrefies not in the veins*, and perhaps to some as deeply heretical and of as high a Tincture, as comes not short of the transubstantial migration of the grapy juice of the papall Sacramentarians.

The opinion of bad and corrupt humours, and worse blood, hath been the *Camtharides* to *phlebotomy*, and of bloody disadvantage in the *method* of healing. Let the schools therefore know, *That the blood never putrefies in the veins, but* (like *Gemini* in the *Zodiack*, or *Hippocrates* twins,) *its line or Ecliptick it runnes in, the vein it self putrefies also, as in the Tropick of Gangrenes and mortifications.* Moreover like precarious mendicants, they begge the question, who let out the blood, least by the magnet of its stagnancy it should attract and be impregnated with the puddle of *putrefaction*. Also who assert, A *synochus* or *Causus* to be generated from the *embryo* of putrefyed blood in the *womb* of the veins. Also who say, that when *Mercury* the blood putrefies in the *Balneum* of the veins, it is transmuted into *cholera*. If we suppose that some excrementitious, forreigne and alien humours and seminalities, may impresse a *seminall miasme* in the parts, by a breath or blast of contagion or other inquinating ferment, and thereby disorder and pervert the functions, yet will it not therefore follow, that they are capable of corruption or putrefaction. For *putrefaction*, according to the faith of that great Elementarist, Aristotle, *Is a corruption of the proper heat*

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secundum naturam, in every humidum, by another heat that is ambient. Here Aristotle requires three things necessary unto corruption. First the subject or matter of putrefaction, which is, *numquodque humidum*. Secondly, the form and essence of putrefaction, namely, the corruption of the proper heat from its own natural state, so that of a natural state, it is made *præter naturam*. And lastly, the efficient cause, as wit, the heat of the ambient. The which if one of these be wanting, corruption cannot then be made.

In conformity and analogy to this, Alexander lends us his suffrage, in lib. 12. cap. 2. where he proves, *The humours do not putrefie in the veins, but that they are rather congealed extra vasa, then putrefie*. If they putrefy in the veins, wormes would be generated, because that there the heat is more vigorous, then in the Intestines, where animals are begotten of corruption. Joubertus also is not farre from us, thinking, *That all corruption is made cum calore*. But in the veins there is no *calor*; Therefore no corruption. Joubertus also adds, *That all things are conserved in there proper places*: but the veins are the proper *Conservatories* of the blood and humours, therefore putrefy not. Capriolus responds to this, *That although every thing is conserved in his proper place, yet the same may putrefy from causes proceeding some other way*. He brings an example of wine, which although it should be conserved almost alwaies in its proper vessels, yet sometimes it is corrupted in them, and putrefies by other causes. But because it is *indecorum* to the regularities of philosophy to deny Theorems, we constantly assert,

assert, every thing to be conserved in his proper receptacle or native conservatory. To the example of *Capriolus* which he brings of wine, we shall onely say, That *wine* is not in the Hogs-head or vessel, as in his proper natural place, nor hath it a proper place, when it is not contained in his proper term or boundary; for the wine is detained in the vessel against his nature. And those bodies which are taken away by external force and injury, have not a proper and natural place. Man for this cause is mortall.

We remain also doubtful in the generall Theory of putrefaction; for we find it not an unusuel (nor laudable) custome for fluctuating spirits, whose lenity of belief inclines, or obstinacy of will constrains them, to dilate the notions of things beyond the proprieties of their natures. The schools they *supponere quodlibet, ut probetur quidlibet*, In their Theorems of putrefaction, which we thus prove: The blood is kept fluid even in a *Cadaver* or dead body, in its Trunk, the veins, as appear, by the consent of all Anatomy, but once let out by the key of phlebotomy doth presently by the *deliquium* of the *Ambient*, condense and coagulate into *colchotar sanguinis*, clods. Now the coagulation of the blood is the *prodromus* and *Alpha* only of putrefaction. Therefore if the veins by their proper balme, (not short of that of *Memphis*,) preserve the blood from corruption in a dead body, much more will they in the living.

Its an argument *a minori ad majus*. It's true some forreign excrements may perturb the blood in the veins, as we before hinted, to wit, the surplussage,

or mean retinue as well of their own, as another *digestion*, but never the Lord chief Treasurer of life, the *blood*. Because according to scripture, *it is the seat, the chamber and magazine of life*. If therefore the grand seignior himself, the life, cannot preserve his own throne and Treasury in the metropolis or Royaltie of the veins, from the invasion or treacherous undermining of that petty Rebell, corruption, from becoming competitor or Tenant thereto, when then will he keep it? And how can it be ever free from the same? And also if the life cannot save harinles & keep indemnified from the charge of putrefaction, the blood, *custos vite*, in which she sits enthron'd and growes and encreases in glory and vigour, how will then the bones be preserved?

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The veins therefore are ordain'd by the high court and Councel of Heaven to be Lord Commissioners deputed to keep the blood from corruption: because the life is confermented to the blood of the veins, and therefore both are cast out by the lease of ejection of blood-letting; they both together have their current through the sluice of *phlebotomy*, and make their *exit* at one door, the orifice of the vein. Under this question therefore the glory and destination of Nature doth come to ruin: or the whole course of healing hitherto ador'd by Physitians. Put put the case that it be so. By what signes do the schools judge of putrid blood? Is it not from the colour, whiter, blacker, yellow, greenish, or brownish? From the matter viscous, thick, waterish, thin, &c? And at last from the consistence, not februous, or not hanging together? But

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## The vanity of the craft of Physick.

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we declare under the penalty of being convicted of a ly or suppos'd thing, if any one please to try and examine the blood of two hundred common sound persons emitted in one day, which though many of them may be very unlike in aspect, colour, matter and consistence; and let many of these be distill'd, yet they shall be found to be equally usefull and profitable in healing. For although many of them should seem putrid; some æruginous or atrabillious: yet in the first place, these persons whence the blood flowes forth, are all suppos'd to be sound. Wherefore we have slighted the table of judgments from the *Hæmascopy* or sight of the extravated blood, and have concluded, that the blood commanded by the Physicians to be kept, was chiefly for this reason, that they might find out one visitation in the sick.

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Verily if putrefaction of blood hath any place, and doth demonstrate its emission from that title, it takes place in the plague. But phlebotomy in the plague is deadly; Therefore there is never no putrefaction in the blood.

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Suppose also there be thirty men alike afflicted with the *Pleuresy*, and ten of them give forth blood apparently vitiated: (for the blood of *pleuretick* persons is like to red wine mixt with curdled milk) the other twenty I'll undertake to cure without blood-letting. Certain it is, that those twenty have their blood no otherwise affected then those ten, who were let blood. And again that those twenty that are cured, if a vein were opened, their blood shall be found rectified, restored to its pristine perfection, and farre differing from the blood of *pleureticks*.

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Therefore the blood of *pleuretick* persons is not corrupted, although it may seem so: because from the black pathes of corrupted blood, there is no return to the way of life and sanity. Black blood therefore or livid, green, &c. do not signifie the corruption of it: but are symbolizations of only its *effervescence*, or fermentall turbulency. For in the first place, if the more waterish and yellow blood doth denote its vitiosity, the *arteriall* blood should be far worse then the blood in the *veins*; which is false. For the Tree of life, the *blood*, is no otherwise distinguished from the aforesaid racemations, then as the wine is troubled, when the vine flowers, yet is not therefore corrupted; for take away the trouble, and it returnes again to its pristine serenity and clarity. So likewise a feaver doth variously affect and perturb the blood, and discolorate it with sundry and divers faces. But these *larvations* vanish, the feaver being taken away. Verily these *Hematognomists* or diviners by the *Phenomena's* in the blood, in their *Gnomologies* may be compared to those who calculate and think to passe judgement on the Radix or scheme of *Spanish* wine, by the ascendant of their pisse-pot; who will judge of good or bad Canary by looking on their urine. But they go on to say. That if *putrefaction* be not lodg'd in the blood, and on the score of being a troublesome guest, why doth it therefore the third time, and not the first, or the first, and not the third time, spring forth with a blush purely red out of the *vein*? But this argument doth onely demonstrate one part of the blood to be more and sooner troubled then the other, not the whole or altogether. And if

if it be putrefied, it avails to avert the putrefaction, then in vain to mitigate the feaver by refrigeration. But surely those things whatsoever, that resist putrefaction, are *hot*. For *myrrh* now two thousand yeares preserves the embalmed *Egyptian* Carcasses; which otherwise with *succory*, *plantain*, and your *cooling* things had long agoe putrefied. The putrefaction therefore of the humours, of the blood also and the spirits are fabulous *stories*, & a warring against them more ridiculous then a fight in *Quixot*. We adde one thing more, whatsoever has once *apostatized* into an exotick *Diathefis* of corruption in the body, nevr returns again into unity or favor: But the blood of the veins howsoever it may seem corrupted returns again into *favor*. Therefore it hath not bin once corrupted: The Major is proved, becaus corruption in us, is an effect of the sequestration of the vitall dispositions. The Minor is proved by those cured of the *Plague*, *pleuresy* & *feavers* without bloodletting. Also, if the blood is everjudged to be putrid or corrupt, existing in the veins, it is that chiefly, which is *hemorrhoidall*: but this is not corrupt, although it be almost as it were extravanated. Therefore the blood is never to be judged putrid in the veins. The Major the whole practise of *Chirurgery*, proves, by *ulcers* begotten of the *hemorrhoides*. The Minor is proved, because we make a *metall*, a ring of which being worne, takes away the pain of the *hemorrhoides* in a little space, and in twenty four hours the *hemorrhoides* as well intern as extern. vanish away, although they be greatly swelled. Therefore that *blood*, is received into pristine favour, and they feel themselves well.

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What hinders now, if taken up and committed to the managery of a judicious and deliberate persension, but that this *fabulous scene* of putrid blood will appear on all hands worthy the hiss off the stage of medical *Theorems* for phlebotomy; and to account it but in the list of nothing. Wherefore in serious verity we have alwaies found that the help produced by the forcible taking away the powers and strength, to be full of deceit; that for a little ease, the powers, which are the *Atlas* of diseases, should be enervated. For even as a drink in the *infancy* of a feaver should be an *adipson*, and seem to refresh the thirst a little by the dugs of humification: but who is so mad that would then drink, if he knew that it would take away his necessary strength. False therefore, deceitful, and but a momentary help is that, which advenes by phlebotomy.

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But they go on, and of some (and they not a few, nor meanly wise, or so accounted) with whom I have talked, it hath been their last pin to shut up their tedious discourse, and with others, the *Hercules*, and main pillar of their faith in the premises of phlebotomy, to justifie it from the good successes usually attends and followes it. And the schools themselves go about to work it upon our belief by the Rhetorick of its good effects. Certainly it is an injurious method unto Philosophy and Physicks, and a perpetual promotion of ignorance, in points of obscurity to fall upon a present refuge of that restless ill success and events. And to speak truly an hazardable determination it is unto fluctuating and indifferent effects to affixe a positive

tive type. For in effects of farre more regular *consalities*, difficulties do often arise. And we can with a little pains make appear what miserable, bloody, destructive and languifying effects hath followed it, that shall outvye and bear down all the mountains of good they can heap up. For what though the cruel and barbarous practises of these *pseudo-medici* by diminishing the requisite quantity of blood, life and strength, to the great and almost irreparable detriment of the patient, do by exhausting the veias and emaciating the body, bring a little ease, do they therefore strike at the roote of the disease, and destroy the cardinall efficient thereof? Nothing lesse. Now concerning blood neither good nor bad, it is not worth speaking of in respect of phlebotomy: seeing it is denyed disjunctively, it may also be denyed copulatively. For whether it be natural, which consists in a commixture of good with the depraved (supposing depraved which is not) or that, to which there is a neutral alteration introduced, in each event the aforesaid do satisfie.

At length we come to cut off the Cable of that *Anchora spei* of revulsion, and so to take away alike all the lesser tackling of *Co-indications*, that as in a mappe may appear the dangerous rock of these their unleavened *Heterodoxes*, as the miserable and tenacious subterfuges of *Pertinacy*. It is a mad help in *theoricall* or *practicall* phlebotomy (for they commonly draw out and exact a plenty of it for this end) in shunning the *Scilla* of *feavers* to fall into the *Charybdis* of *menstrua's*; and either in the first, or onely in the last to let blood for revulsion: because

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 cause that the feavorish matter doth not swim in the blood, or fluctuate in the veins, as a fish in the water: but is fixt to the vessel within. And in the *menstrua's* likewise: because that the separation of it is made out of the whole, and not without the separating hand of the *Archens*. But phlebotomy verily separates nothing of things separable, because it acts without any *precognition* of an end, and so without *election*. But the innoxious blood, and in vicinity or proximity to the aperture of the vessel, perpetually flowes forth: the which, because afterward in a continued threed, or undulation, other followes hard at the heels, for fear of *vacuity*. Therefore the whole retinue of *menstrua's*, about that peculiar *monarchy* of the *womb*, that have been collected by the study and labour of nature, are then segregated by the destructive knife of phlebotomy, and make their retroition into the whole. But if phlebotomy sometimes in a *plethorick* and *euchymous* woman, may have the plaudite and *Elogie* to happen successfully, yet really in many others, it procures but a lamentable *Catastrophe*. For if by its only quantity the *menstrue* (being now gathered and dispersed in the *uterine* veins) should offend, we will grant the individual indication of phlebotomy, and in this only supposed *Accidentality* willingly admit it. But if the *menstrue* flowes in a womb of a laudable constitution, it abundantly satisfies its own ends, and so forth *revulsion* is in vain, although their *Hypothesis* supposes it impossible. For *phlebotomy* is nothing else but a meer and indistinct depletion of blood. For the veins being now unnaturally and unaccustomably emptied, they do attract  
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selves forthwith, from every place, and any blood whatsoever. Because as they are the greedy *Capsulae* of blood; so they are impatient of *vacuity*. But *Derivation*, because it is a parsimonious effusion of blood, (so that it be done out of congruous veins,) it hath profited in many *topick* diseases, but is wholly impertinent in *fevers*.

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But they urge with that confidence and instance blood-letting to be so necessary in the *pleuresy*, that it is enjoined, not under capital offence. For they say, That unlesse the confluent blood, avelling the *pleura* or thin membrane lining the chest, be revelled by a large effusion of blood, there is danger, that the *pleuresy* would kill a man by suffocation. But their *Theory* is wholly besides the mark, and they level only at the *productions* and *effects* of diseases, and not the causes. For they are ignorant of the Nature of a *pleuresy* in the *material cause* of its Generation, place for its conception, *Conduits* for its Traduction, *Receptories* for its customary admission, and its penetrative corroding activity impregnated with that *immunity* to avell the *pleura* or lining of the *Thorax* from the ribs, which is firmly annexed and immediately adheres unto them, by the mediatory ligation of numerous solid fibres. Wherefore we have no weighty engagement lies upon our reason to conclude, that in the *pleuresy*, *phlebotomy* hath no place, nor is of use for revulsion and derivation: but for the meer exhaustion and diminution of the blood and strength: so that truly Nature greatly fearing that evacuation, doth supersede, and desists to send plenty of blood about the *pleura*. 'Tis not unworthy their notice taking, and substantiall

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determination whether this, with such a notable and sudden losse of strength (in a disease wherein the whole burden lies upon the shoulders of the strength and powers) be not to be cured, *a posteriori*, by precaution and prevention of the increase? And whether that be a proceeding to the connexed and fomenting cause, while they convert their whole work not *ad faciens*, sed *ad fallum esse*? For mine own part and in me its neither vanity nor pride to say, and let it not be a grief or offence to any of their grave obstinacies and vulgarities, I let no man bloud in the *pleuresy*; nor have not since my *pedantisme* and junior practise in the medical profession, as many can witnesse, especially those who have had a constant opportunity for some length of time to see into, and be inwardly intimate in my practise and cures: and such a cure is both *safe*, *sure*, *profitable* and *solid*. None of them have miscarried, whereas those that are let bloud, after a long *Tubes*, and lingering death perish most of them, and have a quotannall recidivation. For according to *Galen*, whosoever within forty daies are not perfectly cured, grow *tabid*. But there are many alive in several parts of this Nation, who can testify, That I cure perfectly within few daies; nor do they find relapsos.

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Now it is to be considered if there be any use of *Revolucion* in feavers. For in sooth, seeing primarily there is no other need of revulsion, then phlebotomy, to which the succeeding bloud that is about to flow, is hoped for, by accident, and by the benefit of which, it will not flow to the place affected. According to which *Thesis* it followes,  
That

That by such an evacuation the peccant feavorish blood, disperfed in the veins will be drawn; (*con-  
niventer loqui*) which otherwise, latent in its own  
neft, farre from the heart, would not communicate  
the *ferment* of its hurt so haftily and fiercely to the  
heart. Which is as much as to fay, That by such a  
revulfion, the peccant humour would be drawn  
from the ignoble part, to the more noble. For more  
crude and feculent is the blood in the maze and La-  
birinth of the *mesaraick* veins; but more defecate  
which comes to the pallace of life, the heart. For  
otherwise the first weapons of mischief had been  
placed by indiscret nature neer the fountain of life.  
Therefore seeing the stream of the feavorish matter  
flowes not in the veins, nor takes up quarters neer  
the heart: Farre be it from any sober head to fall  
into that dorage to believe, That it can be drawn  
forth, or caus'd to shift its quarters, by the rude  
hand of *phlebotomy*, however oftentimes a *multico-  
lorate* blood by the Courtship of iterated blood-  
lettings may be sent forth. It's a cruel remedy al-  
fo, if unto the place of the emitted blood, some o-  
ther shall come from more remote places. For so  
the tincture of labefaction of one place, should be  
communicated to the whole and to the more noble  
parts.

Finally if once the old Troops of errors of the  
*Ethnickes* were disbanded and cashiered the Regi-  
ment of knowledge, the pretended *Reformades*, or  
part new modell'd Moderns would have more ten-  
der regard to the life of their neighbour; and  
would likewise know, that the childish *Theory* of  
revulfions are but vain and ridiculous comments;

and that the losse of the Treasury of bloud and strength is pernicious; and that there is no hurt from the bloud within the veins; but only from *hostile* and alien *Excrements*; and also that God hath ordained sufficient Emunctories for any filth whatsoever; nor is there any need of incising the veins for the cure of feavers. Thus having evidenced, at least made dubious the litigious *Theory* and *supinity* of this practise of bloud-letting, we think, and have some grounds to be confident, that the ingenuity and rationality of it will prevail more then our slender performances; wherby to fix as a very large discouragement, and disservice to the activity of those spirits who are the patrons and Champions of this practise. Herein we have been more elaborate, and the longer insisted, because the error is material, and a wicked and bloody practise, and concernes oftentimes the life of man; an error to be taken notice of by *State*, if they will make good that title and divine attribute to be merciful like Gods as they are called. And thus we could not but think it our duty, (according to our capacity,) wholly to subvert and disrobe this bloody mantle of the execrable, and destructive *Theorems* and *Epidemick* practise of bloud-letting; the second manner of evacuation. We have assigned the precedency and priority to *purges* from regular *Idionomy* and propriety of natures with their appellatives. The 3 manner of evacuation of evill humours followes.

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**N**ow it will be seasonable for us to come to the 3 manner of evacuation of the *schools*; which is *Fonsanels* or *Issues*, another universal main pillar of healing: and to examine it by the fire of truth, and sub-  
di.

dichotomise it by the severe incision knife of rati-  
onall argumentations. Which of all these generall  
remedies hath the principality of verity and *vertue*,  
and the *optimacy* in sanation, is not worth the dis-  
pute. But this we believe. That this *Trichotomy*  
or Ternary of Racemations or branches of the me-  
dicall Root, is like the *Taxus* of *India*, which the  
first year bears *fruit*, the second, *leaves*, and the third  
year, *poison*: and conclude, that but a mean ap-  
prehension any thing well palated, will find no  
pleasant tast in this practise neither; except he have  
it brawn'd and made ingustible, as being paved  
with the free-stone of Custome, and the blew Theo-  
ry of the schools. We shall therefore endeavour a  
full delivery hereof, declaring the grounds of *doubt*,  
and reasons of denial; which rightly understood,  
may, if not overthrow, yet shrewdly shake the se-  
curity of this invention. Wherefore we will declare  
the ends and the effects of *Fontanells* and *Cauteries*.

*Cauteries* in the first place are made by fire, and that  
either *actual*, as by a red hot Iron: or *potential*, by  
an *escharotick* caustick: *Fontanells* also by a razor, or  
incision knife cutting something away. Of late, they  
have a trick of paring away, (palpably laniarious) &  
wounding the *membrana Carnosa*. But others prefer a  
wound by fire, or *Caustick* fitted to it, which is layed  
open by incision: because that by the actual heat and  
siccity, they are led to think the flux of *humors* is bet-  
ter impeded & stopped in their descent. As if in such  
a tantillation or moment of time, the fire should  
burne something besides the *Eschar*, or exsiccate  
some other thing, which they feigne is about to  
flow to the wound. And on both sides, these dreams  
are

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are magnified by the schools. Vain therefore are the *Cauteries* or *Fontanells*, for the *Reuulsion* and *Exhaustion* of humours, which have no real existence in nature. For the adored *Fontanell* (for so they have christened their wounds made in the flesh, that the poor deluded vulgar may believe, that thereby diseases are exhausted, as by a fountain) helps nothing, before the crustous *eschar* be taken away; and the vestigiaries of heat and drynesse be first removed. Because the protoplast or primitive ordainment of a *Cautery*, had excretion for its object; which takes not the chair, nor flowes not, till the ebb or decendency of the *eschar*: and in its exudation can less transpire through the obdurate obstructed *eschar*, then thorow the integral porous pelt. Hence therefore the *modern Physicians* have determined that howsoever the *Fontanell* was made, at least they would make solution of continuity, and keep it divided. For what God hath made and ordained in its *integrality*, to be kept untoucht, and adjudged to be best, seems unto the controuling ignorance of the schools, better to be vulnerated and divided, and so kept. To be wounded therefore, and keep wounds open, avails much to the health of the schools. And seriously it is worth our notice, but more our wonder, that they have not put wounding among their *Canons* of conserving health: forasmuch as *Cauteries* or permanent wounds are thought to be so nearly related to it. But the difference betwixt wounding and burning is only this, that there happens an emission of blood: which one would think, under that title, should excell with the schools, unless the deceitfulness of



of phlebotomy had discovered it self. They presume and positively conclude forsooth, That a *Cautery* or new imposed *Fontanell* is a new *Emunctory*, by which Physitians may compell Nature with a wet finger to exonerate her self. All which I say the schools have drawn into practise, upon the designe of *evacuation* and *exsiccation* of superfluities, wildly imagining to comprehend the competent quantity of bloud, Generation of the exotick excrement, and easy expulsion of the same under the single *Synonyma* of *Fontanells* or *Issues*: whereby they can cite or summon the *Catarrhall seminalities* and *radicities* to make personal appearance before the Barre of the wounds orifice, at the pleasure of the Physitian. So that at this sluice of *Fontanells* is expelled the *Nilus* of defluxions, and particular streams of *gleeting* humours, and it is now become a *Cardinall* point in the medicall compasse a main pillar of healing, and a *Catarragogall* Remedy cryed up even to pulpitising, and has so farre prevailed, that now also they are applyed unto children who have not yet attain'd unto a solar revolution: yea that universality it hath acquired, that it is the only remedy and refuge not only of very many *Internall*, but also of most *Externall* and Cutany defects. But for our own part in the first place, we look upon *Fontanells* to contain implicite blasphemy, whereby they openly accuse the Creator of insufficiency in composing *Emunctories*. And also we have suffered above two hundred *Fontanells* or *Issues* to dry up, and have advised to incarnate them, and bring them to a *Cicatrise*, which hitherto, so farre as we know, none have had cause to repent.

pent. And lastly we have considered the childish presumption of Physicians, in that they so seriously perswade themselves, they can engage nature in her passive auscultatory faculties to follow their commands, and expell the catarrh or defluxion at the hole that they have made in the flesh. That *si sum impossibile* of catarrhs, hath been a very convenient mother indeed to bring forth the production of *Fontanells*: which *Theory* being denyed, the ground of *Fontanells* is a vain thing. For the schools teach, That by *Fontanells*, evil, yea exitious humours are forced out of the body, which otherwise would be either sent to another place, or by its decliv tendency would voluntarily flow downwards. It's well truly, that Nature with a loose rein, against her will must dance attendance and wait upon the pleasure of Physicians, and the apertion of the skin; that by that way she may exonerate her self of that unprofitable burden, which otherwise would decline towards a more noble member. As if Dame nature by her *Mercuries* or *Emissaries* should denounce her open and just anger, and threaten thus. Woe be unto you, unlesse you keep open for me the *membrana carnosæ* with a wound, when it shall seem good unto you, that ye may appease my fury by *Revel- sion*, and avert me from the opinion of dimission. For otherwise, that which by a subcutaneous expurgation, should be sent out by the high-way and sink of all sordid excrements, I will now retract, in revenge, by the privy Garden of some noble member. But I pray you, would it not amuse the activity of any sophistical head to tell us, from what centre, or ample source or head of the fountain, this corrupt

## The vanity of the craft of Physick.

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rupt stream of evill humours is delaps'd, and comes to make this progresse? what is there in the liver, the Shop and Forge of the four humours, as they are pleased to have it? In earnest 'tis a *Quarrie* not below a solid determination, how the *chanel* of this evill humour, having so hard, long and salebrous way, so many creeks and intricate windings and turnings in its passage from the *Metropolis* of the liver thorow the Strand of the *vena cava*, and so thorow the *Westminster* of the Heart, wildly ranging, into the *America* and untravelled parts of the body can be carryed unto the utmost confines of the *Epidermis* or scarfe skin of the Arme, Leg, or neck, not in the least contaminating the bloud, but the humour it self keeping its primitive virginity, and all this while remaining purely sincere? 'Tis a very cruel *Emunctory* truly which leads an evil humour thorow the Fountain of life. And so a cruel Physician, and more cruel Schools which commands a noxious humour to be carryed thorow the heart.

The schools they teach, That the greatest part of man-kind is in subjection to the Tyranny of a Cold Distemper of the stomach, & an hot distemper of the liver, and that from the stomach, during the whole act of Concoction, (as absurd as the former) doth sublime and ascend whole clouds of vapours (the antecedent matter of *Cataracts*) into the *East* or lowest part of the brain, and there fix upon a plane: and that the Brain by its native Temperament, being Cold, and set like a cover over a boiling pot, or the head of an *Atambick*, in the highest Region of the Body; and so all those vapours that mount into it. by the help of the locall cold of the Brain, are

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again

again condensed into water, the *vehiculum* or material cause of all erratick pains, the which *fontanels* adopted by the *pedantick* schools as their *Minerva*, is the only midwife to deliver. Now what can smell more of stupidity and a dull phlegmatick opinion, then this wild *irregular Thesis* of the schools? But we will descend to suppose, that this current of evil humors at this day unknown, may challenge the *Brain* ( one of the most noble parts of the body ) for its *origination* and Fountain : But where I pray you? Whether or no, is it generated in any sink of the *Brain*? either in the *ventricles*? Or in the *Pelvis*, or *brain tunnell*? Not truly in the first: for the *ventricles* of the brain cannot be the *magazine* and nest of this foul evil humour, without present danger of death; or the inevitable introduction of an *Apoplexy*, or universall Palsie: if the doctrine of the schools, concerning the origination of these diseases, stand firm: Or in the *pelvis* of the brain, can this ill humour, which before was good, be created? For in the *basis* of the brain is a narrow place called the *Pelvis*, or *brain-tunnel*, which sendeth two small *tubes*, or outlets, toward the *nostrills*, and as many backward toward the *neck*. Which *Cavities* only could the Ascendant vapour insinuate it self into; and those are ever repleted with a *mucous* or viscid excrement, and perpetually by a kind of *guttulous* distillation, discharge it down of their own accord into the *pallat*, and *Nostrils*, as the proper *Emunctories* or dreignes of the brain, destined to the evacuation of the slimy redundant humours: and therefore need no other vent or *exit*, as that unnecessary one of a *Fontanell* or *Cautery*. But what

what a destructive man is he, and what an unworthy depraved quality it is, to maleficate a humor in any part of the *Head*, which before was good, that he may from thence bring a malignant one to some intercutaneous part, which the Physitian commands to be wounded? And how obedient is that, which being an evil humour (and doubtlesse over and besides but a dead excrement) will suffer it self to be wracked and hurried to another place, which at another time, and another place, not a whit sollicitous of the *economy* of life, by its own single declivity conformes to the lawes of its situation! Lastly these things though conceded, yet it would want the essence and *Etymon* of a humour, and by consequence of an evil humour, namely, steam, one of the four. For whatsoever doth once steam up from the furnace of the stomach in a vapour, and concretes into drops, is neither thick, nor viscus or tenacious, nor one of the four imaginary humours made in the *Eutopia* of the Liver: but should be a posthume guttulous liquor. Wherefore if the depraved impressiion of the evil humour, the small cause of a *Fontanell*, be not forged neither in the Liver, Brain, nor Stomack, what then shall be the mint of these evil humours for *Catarrhs*? Or what part and how high is it that hurles it forth, whereby it may be carried more readily, and downward, according to its tendency, unto the hole of the *Fontanel*.

Thus the schools being on all sides compressed in such a strait of trifles, are forced to confesse, That there is not any evil humour sent down to the Issue or hole of the *Fontanell*: but that the bloud turnes

Apostate in the wound it self, and sides ill disposed. For this is geniall to all wounds which lack balsam. Certainly if the schools would condescend to a serious examination of that Aphorisme, *Dum pus sit, major dolor, calor, & febris, quam facto pure*: they should know that the *Pus* is materially produced of blood, by the labours of the faculties, and consequently, that for the same ends purulent matter is covered in a *Fontanell*. Which being so, the *Thefis* falls down, which supposes bad humours are brought forth by a *Cantery* or *Fontanell*.

2. That the expulsion of the *Pus* made in the wound, is not out of the centre of the body.

3. That it is not an excrement of the defluent Catarrhe.

4. That *Fontanells* do not purge bad humours, which transmutes the *elixir* of good blood, into a *Caput mortuum* of an excrement, by the *Albanor* of the digestive faculty.

5. *Fontanells* avail nothing to the precaution of a malignant humour, which is *topically* made in the sides of the wound.

6. *Pus* and *Sanies* cannot retreat from the *Turnpike*, or orifice of the *ulcer*, and fall into the Quarters of a noble part, much lesse good blood, of which the *Pus* is made.

7. If the blood, of good, be made an evil humour, before it advenesto the *Fontanell*, then Nature designs to send some evil from the masse of blood, unto the wounded part only, that she may flourish it; or this is ordinary in every part: Then Nature is delapsd into that dotage and folly, that shall out-do Him, who to the end his Horse back might



might not bear too heavy a burden, took it off and layed it on his own neck, and so rode upon him in that equipage.

81. 'Tis ridiculous, when that there is store of *pus* made, to say, the *Fontanell* is well purged. Seeing that foul error, and aberration into *pus*, demonstrates the Apostasie of the good blood into corruption. And moreover if he who hath a *Fontanell*, or Issue as it is called, be not well, in the stead of *pus* of a laudable constitution, there doth weep forth the lachrymations of an *ichorous* substance.

9. If therefore at the port hole, or scupper of the *Fontanell*, there is a pumping out or evacuation of ill humours, it unavoidably followes, that the man should feel himself better, when the stream of *ichorous* matter flowes out, then when *pus* is made: which is false in the *Thesis*.

Hence therefore there is a genuine illation, That it is no select evil humour or pernicious excrement, which in its irresistible decidency would violate another part, that is expelled by the *Fontanell*: but the totality of substance, whether it be *pus*, or a thin *virulent* matter, is no other thing then meer blood, deputed to the nourishing of the *caterized* or *wounded* part, and there corrupted by the distemper of the part: and so the corruption of it, to measure the benignity and malignity of digestion, in the place of the *Fontanell*. And therefore whilst the whole *Archeus* after what manner soever labours, there is also the greater infirmity of digestion in the *Fontanell*, and the *pus* is nearer to putrefaction. And hitherto the *Fontanel* by reason of the more powerful hurt of digestion then is accu-

stomed doth weep forth an *Ichor*. Therefore its  
 the desire of the schools that of innocuous blood  
 store of *pus* may be made, and of a laudable colour,  
 244 *white*. And that they are pleased to say hath purg-  
 ed well, if any plenty of blood be corrupted in the  
 last digestion. The which, if it were strictly con-  
 sidered, then would it be made manifest, that a  
 Cautey or *Fontanell* is not set to the expurgation of  
 a malignant humour, nor that there is any exis-  
 tence of an ill humour: but only to the diminish-  
 ing of the redundancy of blood; and so in the be-  
 holding of a *plethora* alone. Whence we have a  
 245 fair opportunity to collect, that they are to be ex-  
 punged out of the list of remedies convenient to  
 youth, or *emaciated* bodies, or oppressed with any  
 disease: so neither to moderate Livers and least of  
 all to abstemious persons, are they (without dan-  
 246 ger) to be applyed. But they have not yet disco-  
 vered themselves to be so well learned to distin-  
 guish, whether the *pus* in the Fontanel be generat-  
 ed of blood alone, or of one of the four conceited  
 humours; or of a commixture of the four. If the  
 evidence of truth go on the first's side, then the *pus*  
 should not be of a bad, but of the best of the four  
 humours, and so the Fontanel shall be in vain, and  
 the best *pus* or effect of the Fontanel shall be worst,  
 seeing it is nothing but the corruption of the best.  
 But if they are pleased so well to opinion, and had  
 rather comment, That the blood was not evil be-  
 fore, but may be made bad in its range and strag-  
 gling from his other three comrades. But the other  
 three, in this tripartatory secretion shall even then  
 be worse naughty-packs then the solitary blood,  
 and

and a fontanel that corrupts the good and innocent blood, may not be made for every event without a bad end. But if they will have the *pus* to be made out of a *Tetrasynecrasy* or *commixture* of the humors, then a Fontanel ers in the end: seing the Fontanel avails not to the expurgation of maligne humours, but corrupting the good, sent unto it daily by unerring Nature, for aliment. Finally, a Fontanel cannot be adjudged the *Institution*, as the *precaution* of a Catarrhe: for otherwise the matter of a *Catarrh* should not be a vapour, nor fleam, but the blood it self, which the Fontanel corrupts in it self. For *pus* is not made of pituitous matter; but of the blood only, as is sufficiently taught in the schools. Therefore by the serious indagation of the essence of *pus* in its *matter and efficient*, the ends of Cauteries and Fontanels, and expurgation of Catarrhs and bad humours would vanish away. Yea truly, any symptome of wounds being removed, in *Cauteries* or *Fontanells*, and a valetudinary state supposed, it is necessary, that the solution of continuity bring *pus* into the Fontanel; and that may not flow from some other place; but be generated in the part it self. The *Archeus* also doth daily dispencc proportionably so much blood to the parts, as may serve for their nutrition. Therefore *Pus* is nothing but the vitiated blood in that part which is wounded, and the effect of vitiated digestion in the same place. The violacion therefore of the integrity, continuity and digestion of the parts, and the transmutation of blood into matter, is reputed by the schools, as the only *Achilles* of Catarrhs, to obstruct and impede their progress: whether from the head, which  
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they have farmed as the ware-house for the generation and transportation of this liquid merchandise of *Catarrhs*, to extract an *excrementitious* humour (which otherwise threatned to fall down to a noble part) by the hole of the *Fontanell*, or whether or no, there be a *Denteropathy* or consent of the head with the part wounded? for it is all one, so be that the skin may be kept wounded, whether that *excrementitious* humour be blood, or whether there be made *pus* or *sanies*, it comes all to a passe, so that the easy credulous vulgar be gulled with the fooleries and thred-bare names of *Catarrhe*, *precaution*, *derivation*, *Revulsion* and *Fontanell*. We will take the Line at length, and view the whole series of distempers that afflicts an Infant of a year old, who is *dentient* and *febrient*, with foaming at the mouth and indefinient salivation. Then followeth pitted ejulations and yelling through the torments in his belly, with seiges green and yellow. Certainly that tooth is a part of the head: wherefore a *Diarrhea* shall be a *Catarrh* of the head. But what consent is there, or how comes to passe the agreement of the budding or shooting tooth, and tumified *gumme*, with the *Intestines*? Or what power is there of generating and sending the *Catarrhe* out of the stomach of the Infant, into its head? and then into the Ileon? By what law shall the vapour that stills up from the *Alembick* of the stomach be condensed and transmuted into *aruginous* choler in the retort of the head? peradventure the *shop* of choler from the very thresh-hold of life, hath *Pythagorized* into the private *ware-house* of the head. Could the *Fentanel* (if the tender Infant were capable of suffering it)

it ) like a sponge suck into it self the *diarrheall por-  
raceous* flux? And compensate and fobb off whole  
pounds of *porraceous choler* with a few grains or mi-  
nutulous drops of *pus*? Wherefore doth the *tultan*  
of the Infants stomach forge the *Catarrh* for theodon-  
t algie or pain of the tooth? why is it sent into the inte-  
stine & not unto the aking tooth? Doth not the Rea-  
der yet perceive that a *Diarrhea* is not a *Catarrh*? But  
the incensed *Archens* is ready to transmute the ali-  
mentary *cremor* into excrements, which by the  
schools are thought to be *choler*, *steam*, &c. If  
therefore a *Diarrhea* be not a *Catarrh*, and the en-  
raged *Archens* can transmute any thing into a noxi-  
ous liquor, if only the gumme be afflicted; whether  
or no she could not discharge her self on every side  
by the ordain'd *Emunctories*? nor need not to wait  
for the port-hole or aperture of the skin by a *Cau-  
sick*? Nor do they consider that in women, and  
grosse and fat bodies the *membrana carnosa* about  
the ordinary places of the Fontanell is meer fat, at  
least two Inches thick, to which persons notwith-  
standing Fontanels are more frequently, and more  
successefully applyed: wherefore the extream or  
bortome of the *Fontanell* shall scarce reach half way  
of the fat: Therefore there is no *Caus-way* by  
which the evil fictitious excommunicated humour  
rushes out of the *brain*, or glides between the *Cra-  
nium* and the *skin*, by the meanes of fat. But what  
then is that solitary humour which profligated  
from the part sending for its default, descending un-  
mixt. by the substance of the fat, doth degenerate  
into *pus*? If it be a steaming up of vapours from  
the boiling pot of the stomach, why is it not more  
frequent in the younger fry, and *hot stomachs*, then

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in weak persons, old men, and cold dyspeptick stomachs? By what meanes shall this grosse vestment of water, falling off from the Tiffany and thinner dresse of a vapour ( if the exhalation of any such from the stomach be possible ) who by enquiring out and pitching upon the Chamber-maid, the *Erain*, as most handy and accomodate to fashion her into the tire and mode of a water, now want only put off her lawn sleeves, that's like an old *Almanack* or wrinckled *Bishop* out of date, and as if endowed with sense and arbitrary power of election, and by *synarisis*, put on the white Sarcenet bag of *pus*, and take up quarters in the *Cabin* of the *Cautery* or *Fontanel*? How shall it in its eager Quest of strange and unfrequented lodgings wildly range through the very body of the *Brain*, and the *secret Cells* and *Chambers* thereof, its *Membranes*, *Saturat*, *scall*, and *Periostion* or Coat environing the scall, to find out and court this new Guest the orifice of the *Fontanel*, that by that way only, as the alone Road, it may glide down and enjoy his imbraces and be purged? Why doth not the vapour a hundred times sooner vanish into air by transpiration, before it arrive at the place assigned to the *Cautery* or *Fontanel*? How shall the water mounting up from the Trench of the *stomack* and scaling the Rampire of the *Head*, by and by appear in the scarlet Robes of blood, and the mother to produce the white flag of *pus*? How shall blood ( the matter of *pus*, according to *Galen* ) be the matter of a *Catarrhes*? Why is the blood reduced into the series of ill humours, which not as yet contaminated, is dispensed by nature unto the wounded place? Wherefore will nature



ture (the wound being made) supersede from thrusting forth the noxious matter by, and into the places accustomed to her? For what, the skin being unlocked by a Cautery or incision knife at the pleasure of the Physitian, shall she lose or grow ignorant of the way? Or labours she only that she might find an *exit* in any place? And that being done, will she afterwards become the obsequious Lacquey of the wounder? Unsufferable fallacies therefore and falsities are couched under these four, namely, That *pus* is the matter of the Catarrh; that a *Catarrhe* is materially from *vapours* out of the stomach; that a *Fontanell* is *Remedium Catarrhagogum*, or an adequate meanes to excrete the *Catarrhus* matter; and that this matter would be diverted to a noble part unless it were repelled out at another sluice or *exit*.

The schools now surrounded in a *Phylactery* and heap of straits, being too hard pinched, have yet one subterfuge left, to wit, That fontanels and Cauteries in *chronicall* diseases, and also in more *obese* and *plethorick* bodies have been known not seldom to profit. Therefore it is necessary that, at least, the evil humour, the wound being made, be purged, and the body exonerated. At which paper-wals and broken reed we discharge and reply, That whatever the schools foppishly prattle concerning their whimsey of Catarrhs and Fontanells of their own christening, it will appear, that a Catarrh, *its material Cause, Essence, Nativity, Place of conception, Efficient, manner of Generation, receptory, progresse, and collection*, and also an *evil Humour*, and ends of Fontanells are more ridiculous pedleries then the pagean-

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tries or puppetries of *Bartholmew Faire*; and let all passe but for a *Christmas Tale*, or old *Beldames dream*, and as the veil of their base unworthy lazinesse and Ignorance. What, shall the unconstant tide of events overflow the banks of Truth? To this shrike-cock, and example of restless ill, *Successes* and *Events*, we referre you to what we have said of the same in our examination of *Plebotomy*, and hope with ingenious heads, it shall not have power to destroy or abate the prerogative and soveraignty of verity.

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But what if the adored Fontanel hath proved to hit sometimes and profit some; that truly hath not been from the root and essence of the Catarrh, in itself wholly nothing: Therefore if they have profited, the schools may confesse that Fontanels help by means and ends, to them unknown: and that they extoll with so great encomiums only a conjectural, uncertain and accidentall remedy: For no otherwise can we speak of it till our knowledge shall better direct us; till then, they are such as our ignorance (we professe) is well content it knowes not. For what if any one distemper of its own accord, or in proceesse and maturity of time should moulder away; what therefore do they think it equitable, and that they have the same freedom and authority, lamentably to torture two hundred in vain, if a Fontanel to one hath not by Accident been dismall and unfortunate? Certainly it's a dangerous point to annex a constant property unto any practise, and much more to this of *Fontanells*. But what if on the other side the History of many might be brought and compared, in whom

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## The vanity of the craft of Pbyfick.

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whom Fontanels have had but a bad *Catastrophe*: they presently cry out, we are not Empiricks, nor are we moved by examples. For the schools are rational, and moreover do lean upon the authority of the Ancients. And that, they thunder out so highly, as often as they are destitute of reasons, and convicted by experience, they cease to be most expert masters, nor will they be drawn by experiences contrary to their own: but fly unto the reasons of their predecessors. For truly when the schools had perceived that some by hap-hazard had help and benefit after a Fontanel then by and by a *Séton* or coard of twisted thred or silk is runne through on both sides the skin of the neck, which is believed to be a remedy for an *ophthalmie*, *Lippitudo*, yea and for *Catarrhs* themselves, and the vitiated digestion of the eyes. Manifest presumption and as ridiculous is that lame opinion, That a Fontanell on the opposite Leg, is a help for the sciatick pain. They have made a great deal of doe about nothing, have stoutly played the *Vulcans*, and have made a great deal of smithes work, and have appointed also *Arabick* ustions (to wit, not excepting goats dung fryed in a frying pan) for the *sciatics*, and *Arthritick* pains. Verily the schools have mispent their sweat and oile every where in the medicall profession, in fripperies, childish pageantries, and have set to sale for solid substantiall verity, as ridiculous toyes as ever the *Piazza Eordello*, or loose stage-player, Balladier, or blind harper could expresse, and such as deserve only the sponge, and the contrivers or Abettors the hissie. But at last, it cannot be lesse then any's wonder, that one poor *Gont* accounted for *Catarrhs*, like a suttle fox hath eluded

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and baffled out all the *Theorems* and *Fontanels* of the schools: namely, hath shewn it to be false, that a defluent *Podagra* should be by a *Catarrh*, and that a *Fontanell*, is a vain and fruitlesse comment of *derivation* and *revulsion* for an humour flowing down, & are so thin and light, as set by *Philetas* in *Athenaus* might be blown away by the least breath from the *Eolus* of truth. As intolerable and whimsicall also are *Fontanells* in *Tubes*, or *Consumptions*, *distempers* of the *lungrs*, *head*, *eyes*, *kidneys*, yea in their idle *catarrhall* defects, so that we more admire their cruel butchery, with their impostures, then imitate and follow their vain essayes and endeavours. So also they of *Patavie*, *Hetruria*, & *Montpelendo* drive a hot iron unto the very suture of the *Cranium* in the *epilepsy*, without hope of cure, and do promise that the *epileptick* fumes shall come that way out of the brain; not that they may break the fit, but that they may suspend the rest. But these things the sick hold by a poor *Tenure*, that have no more assurance then what comes in thus by their tortures, and suffer them with an insensible hope of health; at least wise without example. Nor do they once consider, that those fained vapours do not afflict the brain for want of an *exit*: but on the contrary, they stirre up the tempest of the diseases causation, before they can come to the hairy scalp. Wherefore it is a blew busines, & vain is the work and help a *Fontanell*, which begins *à posteriori* in curing diseases.

For the schools have not yet determined, in what infirmities *Fontanells* are convenient, because they do but seldome help, and that by accident only: so that it is impossible their *Hypotheses* being conceded,

ceded, that *Fontanells* should be profitable, and therefore impossible also to find their manner, meanes and ends. But laying aside these positions of the schools concerning *Cutarrhs* and *Fontanells*, we come now to prove, that it is easy to find out the case wherein *Fontanells* are said to help, and that if all the demands of the schools hitherto mentioned, be freely granted them, yet could they be of no advantage, as to the manifestation of the *Cardinal* point in controverſie, viz. the manner, reasons, and waies of the *Fontanell* and the transmutation and progresſe of the *pus*, that hath its egreſſe out at the hole of the ſaid *Fontanell*. For in ſooth, by reaſon of the neceſſary innovations of blood in every ſtation of the moon, namely, whatſoever of the old blood ſhall be left beyond the period of the foregoing moon, in a *plethorick* body, that ought to be converted either into fat, or into an excrement of the laſt digeſtion; which becauſe it is diſſipated upon a daily evaporation, and brought forth by the *Fontanell*, therefore fat and groſſe bodies, *high feeding*, *plethorick* and *ſedentary*, do now and then feel a little help by a *Fontanell*, and none other. Becauſe that the ſwelling maſſe of blood is reduced towards its juſt weight and requiſite proportion: for otherwiſe there would be an oppreſſion and burden to the *Archeus*, and the parts, and the digeſtions and diſtributions of theſe, by its nimiety and redundancy. For thus farre the fear of an inſtant evil may be ſhunned. Therefore all the extorted or hoped for benefit of a *Fontanell* is placed in a contemperation of abundance of blood, by a daily and minutulous diminution of it. Otherwiſe a *Fontanell* is a

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cruel and beastly remedy, because by *exercise*, *just parsimony*, and *due moderation* and *temperance* may easily be prevented whatsoever the Fontanel can divert or expell. For let none be so absurd as to think, That whatsoever the sober rules of moderate and spare diet cannot cure, any help is to be expected to be brought by a Fontanell. For those same things which have regard to a long and sound life, do excuse Fontanels.

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At the best a Fontanel is alwaies but a *palliative* cure, and but in some neither, and hitherto farre below and very unworthy the venerable medecall schools: I know it's usually said, That if a *Fontanel* be once made, unlesse it be continued, there's the fear of a greater evill incumbent. But we have known no such thing as we before have declared. Therefore be it the meer ignorance of the schools, who apply a *Fontanell* not unto the original, or to the cause or root of the disease, but unto the effects or products, which never were worthy of such a serious application of cure, as they pretend, and make the world believe. It's unknown therefore as yet to the schools in what disease this palliative cure of *Fontanells* avails. Because by chance, and the Lady Ignorance the mother of fools being Leader, they have, and still do try all things. So that their prescriptions are *alternatim*, and they command one thing after another, that if this thing nor that, nor here nor there, or *repeated Fontanell* do not help, nor much *pur*, nor *saues* excreted. Let the *Fontanells* be advisedly closed up. Thus therefore the generall *Theory* of *Fontanells*, being suspected; since they dilate the notions of it beyond the propriety of



of its nature or ends; since 'tis not verifiable by observation; since the grounds are feeble that should establish it; and lastly since if all were true, yet are the reasons alledged for it of no sufficient satisfactory inducement to maintain it.

**N**ow it becomes our method of exploring verity, & the course we at first propounded to our selves to look into the Physicians *Pantry* or *cubboard*, to see what good house they keep, and if we can find any real substantiall food here, beyond their chaff and huskes which we have scattered by the breath of Truth. Now we have done with their languid and ineffectuall main pillars of healing by evacuations, viz. *purgers*, *phlebotomy* and *Fontanells*, we shall now sift and examine their *anony* or *Kitchen Physick*, their grave rules of *Diet*, which they prescribe with so much seeming seriousness, as they would be looked upon as nursing or feeding fathers. For let those eares that have the patience to hear, and the openness to receive truth, know, That when Physicians see they have afforded no benefit to their patients, by the lavish expences of the laudable juices of the body, and the diminution of natural vigour, when blood-letting, purging, cupping, rubbing, (ostler-like) and other grievous and ineffective remedies have done no good; they at length remit them to the sober rules of *Diet*, and think to turn out the disease at the back door and childish evasion of their *Kitchen Aphorisms*, as the onely hopefull meanes and Cardinal point of their recovery, and so leave them by the painfull use of *fontanells*, and reiterated moderate *purges*, to spin

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out the weak thred of their remaining life, *Dietetic*, by a medecall, that is, a miserable course of diet. This is but the thin-chopt *Skeleton*, the Anatomy of the other burley bundle of Physicians not more erronous then torturous remedies, but the dead corps of Physick, without any life or soul of truth, the *Limbus* or Physicians *purgatory*, to which the venial, as well as rebellious and strong-headed disease must be turned over to be crusht and crumbled away by this raw-boned farie, famine or strict *Diet*. So that by this *Rear Guard* of diet, you may judge & give the word for the *forlorn hope* of a lingering continuing disease to draw up, and appear in its colours. Whence we may deduce, That if any thing hath happened to succeed by the auxiliary hand of the Physicians conjectures, it hath been by the proper goodnesse of nature. For presently after their universal helps (for so they have christened *phlebotomy* and *purgations*) they turn over and enrol the other half of the cure to serve another master, namely a precise rule of *Diet* and life; which for the most part they estimate by heats, colds, and the temperance of these, for the regard to laudable juice. Well may they in much seriousness prescribe this reverend nothing of diet, to an end wholly unknown to themselves, when they wallow in the thred-bare heats and colds of the *Elements*. For to speak soberly, besides their grosse errors, thred-bare Theorems, languid and invalid remedies, they *blush* not to veil over their bloudy ignorance by their specious *Kitchen Canons*, which may be made indubious to the most prejudicate, that it is but a pittiful fly imposture and suttile Ty-

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ranny of Physitians, and grievous servitude of the patients, prescribed not much on this side the penalty of capital punishment, and wrought into the heads of the sick, whose lenity of belief inclines them further then they have force from rational deductions to perswade, so that now it puts on the habit to exact their faith and confidence.

For in the first place, whatsoever is farre fetched and dear bought, is good for those gay things, called Ladies: and that, like so many frenchified Apes, (the *Protean* monkies of the world) we praise and commend as best. And in medicines, *lease gold*, *ponder'd pearles*, *scarlet grain*, *cuchineel*, *crude silk*, &c. (and perhaps *spiders* also, if they were brought from farre out of a strange countrey, would be dear and greatly esteemed, as crocodiles turd) in meats also; for whatsoever is pleasant to the tongue, nor very harsh to the stomack, that generally & presently is cried up as *euchymons*, *soumd* and *wholesome*: forasmuch as those things which pleasantly court the palat, ought to be most gratefull and healthful. Therefore they vary these things according to the palat of the Physitian. For according to the vulgar proverb, we have *cibus anceps*, (one mans meat is another mans poison,) that which is praised by one and cried up as good, by another, to whome it is lesse pleasing, it is decried and *nauseated*. For by this means Pheasants, Partridges, Stares, Black-birds, and fat Capons, are prefer'd before *Quadrupedes*: although that these together with us are *viviparous*, and hitherto more familiar to us, then birds, fishes, and animals *oviparous*. So also fishes of stony or gravelly places are set before *marine* piscations; and man-

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chet or whitebread, before *brown*. For these Capon-eaters being very dainty, and many a sweet tooth in their heads, advance their endeavours and studies in the *Kitchen* trade, or art of cookery, that they may please the sick, (like children and fools with rattles,) who being destitute of knowledge and remedies, have subjected themselves to a barren profession, who forsooth, do become master cooks in time. How they traverse out of one hole into another, and how diligently and narrowly do they look into all things in *Kitchens*, butteries and dining chambers, that they may exercise their imperious jurisdiction, that they may seem to all, to have made a very sedulous provision, and thereby the more ready and fitted to exercise their cruelty on the sick. Even as though meats and drinks were the Nurslings of *Apollo*, and the *Æsculapius* of great sicknesses. Certainly they may leave off their journeys to wait at the temple of *Æsculape*, when culinary prescriptions, and *Kitchen Aphorisms* shall lay seige, and be the *militia* to encounter the hostility of a disease. Truly this is the shame of *Physitrie*, and they tacitly confesse that wholesome and moderate diet is to be preferred to most of those unfaithful *medicaments* of the shop; and, upon the testimony of their own unhappy unsuccessfulness, conclude, that the patient ought to abstain from them; as hurtful, and at best but rarely to be used. *Sensation* verily is the lovely effects of a *Laboratory*, and *medicine*, not of the *Kitchen*. Wherefore as we have had just cause to suspect the languid and contemptible weak engine of meats: so also not to guesse, but conclude, that a precise conformity

to the dietetical rules, as well in the commander, as observer, do insinuate an implicite ignorance of a true and adequate remedy; or a smooth imposture.

But on the other side, he which carrieth fire, can burn; and he who hath a knife, can cut. So he, who hath so farre been followed, courted, and favoured by the benefit of his labours, and industrious performances to attain to a medicinal secret, graduated into the Zenith of a Noble Entelechie, whose balsam cannot be known from Natures own, He can cure in spight of all *Accidentalities* and *irregularities* of diet, kick at their rules, and in this businesse slight and passe by the idle and needlesse industry and adulations of the schools. For those tares, enormities, and other racemations of irregularities, that may grow up by the course manurement of diet, are with ease cruncated, and anticipated by the *Energy*, & prepotent *seigniorie* and goodness of the remedy qualified thereto. For if *Hippocrate* prefers meats in their assuefaction, though lesse commodious for esculency and sanity, yet not simply bad, before unaccustomed; and that diet is not to be altered easily, safely nor quickly from our accustomed cibations: what then may be judged as the aberrations of particular distinctions, customary elections, options and desiderations of meats and drinks? Considering that Nature following her own peculiar inward dictates, hath been observed oftentimes to excell a medicine, to the deserved shame of Physitians, when they had precisely forbidden it before.

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First of all diet doth not treat clearly of things

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hurtful: For it is not disputed whether it is wholesome to eat *Poison* or *poishards*, &c. nor whether it be healthful for the sick to stuff himselfe with much meat and drink, although of laudable juice; or whether *crapulency*, *ebriety* and an inordinate life be the actions of a sound state, or fit helps to the conservation or recuperation of health: but *diet* is wholly busied about the *particular distinctions* and *selections* of meats and drinks, which notwithstanding, as indifferent nutriments, do consist within the bounds of goodnesse, and are differenced onely in the latitude of neutrality. And therefore we have alwaies looked upon the *medicall Diet*, as the discloser of the ignorance of *causes*, of *true medicine*, and *powerful remedy*.

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How many *non-Conformists* are there to the *Kitchen Canons*, who do repudiate the rules that is prescribed them, will be no *obsequious* dietetical slaves, will *obscure no bounds*, and yet often recover and are well? The Physitian is his own *encomiaste* chaunts forth the praise of the cure, and rings out a panegyrick to his rules; and the refractory disobedient patient laughes in his sleeve, to see his *Doctor* so transported with the honour of his diet, as having the capital energy, which yet had no finger in it. Hence hath this *Art of Physick* been brought upon the stage and fallen under the facetie reprehension of *Comedians*, because the *Kitchen*, or *dieteticall Aphorismes* and rules do manifestly declare the slenderesse, of judgement as well in the Physitian, as sick. Whence the *Physicians* oftentimes hope to get an occasion of excuse of their murder upon the poor allegation

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gation of the disobedience of the sick, about the rules of diet not *strictly* observed. Ah alas how many and great absurdities are committed by this deceit, which in the world are not yet sufficiently brought to light ! What, while they know nothing, nor have wherewith to assault, propell, and rout the contumacious of the disease, or constrain into a precisianisme of conformity, yet shall be adjudged that they would take away with much care and industry the bagge and baggage of a further encrease by the blandishments of Culinary prescriptions?

To proceed, if a *conformity* to the observance of diet were useful, it would be servicable either in sickness or *convalescency*. But in *sickness* how *importune, irksome and impertinent* is it, is testified from their own unwilling subscriptions and acknowledgements? When commonly the edge of the appetite is dulled, and its vigour conternated, and which then is induced to its own complacency, least it wholly perith? Whose conservation is of as great a moment as is the indication of life. For in the state of an unconstant appetite, nature doth oftentimes minister convenient food to her self; and that not so often, as then chiefly, when she stands most in need of help. Then do Physitians in their concertations with this good pleasure of nature most afflict her by their irksome dietetical rules: from which let the sick abstain, if he would not have all the cause of his destruction imputed to a faithlesse and treacherous helper. For then doth the *Archeus* symptomatically rage, and then followes a perversion of its functions, because she perceivs a denegation of

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that, to which she hath had a strong optation, and it may be, some familiar longed for meat, or other accustomed food, and so they stirre up and accumulate strife upon strife. Even as if a horse passing thorough water, and not being suffered to drink that which is sufficient for him, retaineth afterward a difficulty of breathing, troublous to life.

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But diet after sicknesse, or under *convalescency*, is also wonderfull troublesome, if not in vain: seeing nature now is willingly very diligent, and greatly busied about other matters. For in severity of truth a *medicall course of diet*, and Kitchen operations, cannot but accuse the defect of a sufficient remedy, and so an implicate confession of a false and treacherous sanation. Let Physicians no more attempt by these fruitlesse meanes, to dreigne the hopes, bodies, veins, strength, and purses of the sick; but let them cure as they ought, and becomes them, worthy their name and profession, and as nature moves and enclines, and if not goe along with, yet to follow her, for the security and assurance of restauration.

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It is not to be scrupled that the omnipotent and wise Creator saw and judged all things that he had made to be good. That is, whatsoever he had ordained for food, was good. And whatsoever he had decreed to be poison, was good poison, qualified to its purpose. For else the poor man, might with much right, and justly complain, that God in his distributions and largesses had dealt very unequally and lesse fatherly to him, because he had denied him the means which should recover his health; for being poor, he was incapable to answer the

the costly and sweet-lipped rules of *diet*: but to the rich he had been more bountiful, and with their wealth he had also bestowed health upon him; considering that he enjoyed the means, whereby to balance the charges of *diet*.

For in earnest the chiefest part of the diet of Physitians is rich and delicate, fitted to the adulation of the sick and plausibility of the Physitian most commonly excepting wine. Also Physitians do crie up those things for most hurtful, which do most please themselves. And least this should be suspected to be a kind of soothing, they injoine a strict obedience, that by this severity and preciseness of rules, they might be thought to moderate the exorbitancies of life.

First of all, bread is accounted the primary food; but other things as only *Concibi* or *obsonia*. But on the contrary we call other aliments *veros cibos*; but bread only *obsonium*. For many are found to have lived a long while with milk only. *Irisb* people also, swift, and naturally strong of body, do in some part of the Countrey use onely *shamrock* or *three-leaved grasse*, instead of bread. And some Northern people do attain to a very old age, who do live upon fish only without bread, & stand stiffe and firm against piercing colds and insinuating diseases. The stuffing with bread is bad in the *Adage*, not onely, because it is a token of poverty; but because truly it is very burdensome in a weak stomach. Seeing bread by reason of the *ferment* (for else it is nothing but a bare paste) dissolving into a cream, conserns the herbs and meats with which it is ma-

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fricated to colligate, (which we daily experiment in the digestion of dung) and for this consideration only we have given it the name of *obscurum* rather than *Cibus*. But least we should dwell too long upon notions and nominalities, it shall be sufficient to us, whatsoever it be called, so that the use and necessity of bread be known to be condu- cible and most powerfull in the liquefaction of meats.

279 Moreover we greatly esteem sobriety as the Car-  
dinal point of all diet. The intention being not  
280 medical, but ethically or morally, and the symbole of a  
well informed judgement: yea further, if the Ap-  
petite be strongly carried out after any object, we  
freely admit it, but yet with the rule of mediocrity.  
And yet I am not He, who knows not to preferre  
one meat or dainty bit before another, which may  
be more convenient for my patient: but it's no  
great matter which of the two the sick should take,  
so that he hath gotten but some good and sure reme-  
dy.

281 For in strict reason, if a remedy be invalid and not  
able to charge a disease, or oppose the forcible as-  
sault of a disease, and hinder it in its progresse by  
lesse convenient food, faire lesseable will it be to  
discomfit, overcome and expell diseases. It's fur-  
ther discovered therefore, that the benefits which  
are with so much confidence hoped for, and with as  
much vanity answered from a medical course of di-  
et, is but a wild, languid, invalid, treacherous, and in-  
deed desperate kind of remedy, and culinary cooke-  
ries too contemptible a militia to encounter so for-  
midable an Adversary, already entred upon the  
bor-

borders of life. For as it is in the proverb, *It is easier to hold out, then get out, a guest.* So in the correlative. Whosoever presumes to overcome a disease by the vertue of a powerful remedy, let him be sure, that by that remedy, he shall farre more easily overcome all things arising from the incongruities of aliments. 'Tis not therefore an inference in our opiniotry only, nor undeserving to be ranked much on this side a positive conclusion, if we expresse, that it is an eminent sign of weaknesse and diffidency in a *Physitian* as often as his needlelesse and fruitlesse prescriptions are to be cooked in the kitchen, before they ascend the stairs, and passe thorow the long Gallery of the *Oesophagus*, into the great Hal of the patients *stomack*; for he wanting a worthy and powerful *medicines*, that in the meantime he may seem to do something, and not to take his fees in vain, he makes the *critical* day the *Atlas* of his hopes, and by his pecuniary defraudations gulls his patient by his *culinary* prescriptions, and choice of *Diet*. Whence from semblable reason may be deduced,

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1. That Nature in us is wiser then any *Physitian* whatsoever, and is more knowing of her own profit and damage then the whole *Conclave* of *Aesculapies*, or all the wis of the schools.

2. That Nature therefore chooseth and desireth those things that are most convenient & fit for her.

3. That a *beast* never dyed, because he satisfied his thirst, unless perhaps he had swallowed down poison; or had fallen and miscarried by excessive eating; because *drunk* in *fevers* doth subvert many inconveniencies of draught.

4. That to drink in thirst, would not be lesse naturall, then for a man to pisse that hath need to pisse.

5. And therefore seeing this doth not postulate or require the Physitians consent: it needs not his counsel.

6. That when I give together with drink a few drops of a thing, which facilly penetrating, specially in thirst, I have oftentimes strangled and killed many *feavers* together with their thirst, to the pleasant and profitable admiration of the sick.

7. That a great appetite to a thing, in the rules of *diet* apparently noxious, for the most part is created and acuated from the dictates of *Nature*, who hath marked and observed her own remedy; but not in the vain *paper-works* of the schools *books*.

8. That therefore we ought not to be much troubled about things desired and longed for, little hurtful, and lesse accustomed.

9. That if a remedy ought to be *Lord; paramount*, and like a *Cedar* to o'retop the disease, the lesse shrubs, or meaner retinus of *meat* and drink, in their latitude, cannot contain the strength of a *Pharmaceutick* entity.

10. That if *aliments* contain not an *energetick* remedy, so neither scarce any hurt in them, speaking of nutriments, as such, that is, indifferent. Thus, we perswade our self from the direction of our own knowlede, and thus we prescribe these things to others. Namely that the wholesome rules of abstinence & temperance, hath the optimacy above the *dietetickall* ones: and chiefly when any thing is eat-



en with a vigourous appetite according to the will of the sick: as that *Adage* hits it, *Quod sapit, nutrit.* That which savours, nourisheth. For the appetite is satisfied by quality, not quantity. And if fulnesse loads and burdens the stomach of sound persons, much more the sick and weak.

2. Moreover let them eat, not truly to gorging, or stuffing the cavity of the stomach, nor to the sensual humour and dictate of their *Gust*: but as much as easily suffices to sustain a sound life. And this, although at first it may seem a hard task to *fresh men*, and but beginners to accustome themselves to it; yet it will not be so to those who are beaten to it. For how ridiculous is it for one lamenting himself by his disease, to wish that he had not made such a Hogs-head of his belly, by his ingurgitations; or that he had not gorged and crammed the stowage of his body so much, whereby to surfeit.

Yet we would not have any man so faire please himself with the opinion, that this sobriety of life can prevent or secure any body from the plague, from a fall, wound, lightning, &c. For it's a clear case, that externall incidencies do con-  
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temne the *economy* of digestion, and distributions, because they exsuperate them.

3. Seeing that all aliment ought to passe into a liquid reduction or tendance to chilification, and that exquisite mastication is that which facilitates chilisactive mutation, or alimental conversion, therefore thorow  
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mastication is to be highly commended. For truly one morsel being not thoroughly subjected to the lawes of the *Dentimolary* operations, not well and duly masticated or chewed, brings more work and dif-

faculty to the *Vulcan* of the stomach; then three soundly chewed. Therefore *restrous* animals, as birds, because they want teeth, have need of a double stomach; though otherwise they are most powerful in digesting. Also every *ruminating* animal, as it was greatly esteemed in the Law; so also in favourable season, it implies seriously to us the necessity of *mastication*, not to be extenuated. Yea, for that cause the ruminating brute in *Scripture* is chosen for *clean*.

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4. Lastly, whatsoever is taken in a surfeit, above the native power of the *stomachicall ferment*, do wax hot truly within; and do putrefy; but are not until then digested: as is most evident in *fevers*. But how much of more tenellous meats is swallowed in a surfeit; is digested truly, but being delayed out of the stomach, draws down with it a great quantity of *crude* and *indigested* matter, as well by reason of the extension of the vessel, as the carelessness of Nature being oppressed. But if that which is very tender hath been digested, and should tarry in the stomach longer then is necessary, it would unavoidably wax *acid* beyond its due bounds, and temper, or plainly putrefy; and migrate into a bitter excrement, which in its *virgine matutine* courtship salutes the nose with an *acid* *radiation*; and is sometimes cast forth by vomit; from which the schools rudely and falsely impose the name of *aborder*.

5. Whatsoever accustomed thing is taken in, that is either desired, nor of any malignant *seminality* or influence; that also (*absente satietate*) is easily digested, and in the disease safely admitted.

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if it be taken soberly and moderately : because that the whole batch of accustomed things, especially, as I said, if desired, is leavened, transmuted and subdued by the mediation of the Local and appropriate Ferments. For Hippocrates also perswades to use a slender diet in acute diseases, until an edge shall be set on the appetite, and it rise from the opium of its dull inactivity. We do not Magisterially obtrude it as a definite position, but in the due freedome of opinion, and as experimentally enlarged, we commend small drink, as farre as we discommend sweet drinks, and ptisans, having a reflection on the words of Galen: Barley (saies he) a little boiled, doth cause ventosities : but better boiled, obstructions. Wherefore our Ancestours firmly beleeving, that boiled barley can by no meanes be innoxious, by procuring its germination, have meliorated its qualification, which then they call Malt; by which meanes both ventosities and crudities are hindred. 'Tis most industrious idleness to presse any to Cook-brothes, Gelly of meats well decocted and stamped, or to stuff the sick with egges, &c. if he be infested with an acute fever, being mindful of that precept: *Corpora impura quo plus nutris, eo magis ledit.* For although in acute feavers the patient should live by only drink, without meate, yet would there be no danger of life imminent : yea, they the sooner mend, and by far lesse difficulty the strength and appetite return again. Doublesse as often as any putrescible or calaverizable thing is ingested into the stomach, wanting its digestive ferment : the digestible putrefyes, and is not digested. And this we conceive is the genuine and true explication of

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of that *Aphorisme*. For we never desired, that the sick should come out of *fevers*: fat and cramm'd, but we chiefly intended this one thing: namely that they might quickly recover, and not suffer much detraction or diminution of their strength.

We cannot omit to declare what would not passe undiscovered, that the chiefest part of *Diet* in diseases of the stomach we have drawn out of that *Aphorisme*: *Quod ructus acidus superveniens nidorosus, sit bonum. That an acid ructation, of a reparable ferment, superinduced upon a nidorous one, is good.* For *nidorous* ructations, the aversion of spontaneous *nauseosnesse*, *flesh*, *fisb*, and *eggs*, yea the *loadings* and *oppressions* of the stomach it selfe, do call for and command, that the sick be nourished with only *potables*: for otherwise by things *cadaverable* you may expect strange accidents, defects of the minde, and other *incommodities* of that kinde. Because *potations* then do humect, and in the refectiō of thirst, do refrigerate, and dispel the fuliginous aridities and debilities flowing from thence. But under the notionality of *Potables*, is not to be understood here, *jasculous sorbitions*, abundantly nourishing, to wit, of those things, which in a hot stomach are of their own accord *cadaverized*, without the digestive ferment: but altogether of those, which do not putrefy: such as *Panada's*, and also *Beer* damasked with *wine*, to which a crum of bread may also be mixed. that may be both meat and drink. We might here not, impertinently ampliate what we hinted before in our *Traetick* of simple waters, of the *digestion*, or *chilifactive transmutation* of the stomach, whether it be *pepsis* or *sepsis*, digestion by heat

heat or other quality : but cannot laudably bring it in as a member of this *practical*, rather then speculative or Theoretical argumentative *therapeutick* Tractate. Yet we shall not lhope dull the edge of the stomachs vigour, though perhaps we may invigorate the testie mood of the *Aristotelicans* if we say, That digestion or alimentary conversion into a *Chylifaciveliquid reduction*, is made by a specificck appropriate ferment, and not by that fictum inane of heat. This though Peripatetical Problems approve not, yet Philosophical disquisitions and experimental observations will evince. Therefore as often as there is an averlation or opposition to flesh, and *nidorous ructations* Ascendant in the arched part of the highest orbe in the *systeme* of our bodies, the mouth, it's the *significator* of the presentiality of heat, and the acid ferment in its detriment. Consider also this, how easily recent flesh if bound to the foot or hot head, would putrefie and presently sink. In a feavorish stomach therefore being very hot, wise Nature fears to make a *Cadaver* within her vital incommunicable world, and therefore presently there followes an averlation from flesh.

Whether then is the ferment of the stomach gone in a feavorish person? What hath it demigrated to another place? Or is it extinct? For whether would the ferment go, that is not welcome nor acceptable but in her own private fecesses? Nor hath it perished : because it is *vital*; and whatsoever that is truly vital hath once degenerated from the concordant rules and harmony of that vital spark, which at first entituled it to *Animation*, and now is blown into a luculent flame, never remi-

grates again from the winter of its privation. But the ferment is redintegral and *redivivum*. Thus therefore it happens. For either the discharging of the ferment out of the *spleen*, sometimes doth not extend to the *stomack*, by reason of some defect of either of the presidents or *Archæus* of the stomach, or spleen; or the ferment being entertained in the *stomack* is obvolved with an alien and feavorish odour. Which understand thus exemplified. A hungry man, and well in health, tarrying long in the inconvenient smoake of coals, presently perceives a nauseousness to arise within him, and aversion from meats, then also a pain of his head, and at length he vomits. The ferment of the stomach therefore as it is covered with the noxious odour of the coals: so likewise with the virulent breath and *nidorous contagion* of the exagitated fever, so that there presently happens an aversion from meat, forasmuch as the *indigenous* ferment in the stomach is covered with that favour.

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Wherefore now whatsoever suffers an *alimentary conversion* in the stomach, in the form of a *liquid diaphanous* reduction, by the vertue of its ferment, that hath entred the thresh-hold, and is admitted into the *entry* of a vital juice, although not yet into the *essence* of life: and for that cause doth not so naturally and freely putrefy. But whatsoever is not dissolved, or if in it self it be dissolved, and yet doth not admit the ferment, as the *serum* of the blood so called, and *brine*, &c. it is either an *excrement*, or is easily made so, and is obvious to *corruption*. Therefore in *dietetical prescriptions* the chief regard is to be had to the diseases and food, which in respect



spect of the disease the sick *nausent*, or *desires*. For nature is to be served, not forced, and it is her office to serve also, not command. That is to say, let the *ferment*, which ought to be the *Caterer*, prescribe them, and not the Physitian according to his appetite and pleasure, nor let him not make one last fit all sizes.

Lastly exercise, labour, rest, sleep and air do depend on the rules which the importance of other digestions do dictate to us. Thus to conclude this is the true diet which Nature of her own accord and naturally doth shew and teach unto us. And let this one thing remain as a firm *truth* that shall outlive, & bear away its unhappy pressures, that whosoever by the sweat and dust of his sober endeavours, and risting the rich Treasury of Nature hath lighted on such choice remedies that are grand and powerful *Arcana's*, enriched with that sublime *energy*, that can presently restore the sick, and free him from any disease whatsoever: he need not prescribe any other diet to the sick, then what the sound are familiarly acquainted with. For to the sound all things are adjudged sound and wholesome, because that the digestive ferment does powerfully draw and constrain every thing into its own power and dominion. And so let digestions indigitate and prescribe the rules of diet.

Thus then we have seen the main *Axes* or *poles* of the whole *systeme* of the general and particular remedies of the schools, and present practise of Physicians shaken: it remains then, that that health or cure holds but by a poor *Tenure* that hath no more assurance then what is wasted in by the *frigid north-*

poole and narrow door of blind-letting, purges, Foments and Diet, &c. With these, such toys and rattles as that of their *Aurea Alexandrina*, *pulvis aurum*, *Confectio de Hyacintho*, *Requies Nicolai* may passe for substantial and peculiar meanes: gold-Titles to set to sale their fopperies, and no wonder when we all know that brasse farthings bear the stamp of the royal *Armes and Crown*. But and if their *Shoot-Archers* fail, then the stream of their Advice is such, that frights one more, then Lord have mercy upon a door. For if the former answer not their doubtful hopes, *Quid tam vixi vota supersunt*: and so the Doctor bids his patient goodnight, and He the world. And which is most remarkable, and none can plead Ignorance in, though the sick are emaciated to living *Skeletons* or walking *Ghosts* by their torturous and murderous meanes and remedies the Physicians have used to them, yet the disease remits not, nor discontinues the execution of its fury, but comes on with a *rampant vigour*, more heated and heightened by their seeming oppositions. Truly the accusations of the sick when they thunder it out against the *superstitions*, *falsities*, *impotestates*, *temerities*, and the false merchandise of Physicians, whereby their lives & healths are spoiled, or brought into unworthy misery and languishment, hath caused us to cry out for an active endeavour of a thorow reformation in the medicinall part, that there may be a better preparation and conjunction of medicines, if that be good and needfull, that so there may be a better *sanation*. If any man can match in all the world, in any Art or Science, the like trifles and fopperies in *decimo sexto*, or the like mischiefs in *folio*, we professe we dare venture to have

have our judgement burn'd in the Ear for a *Fellon*, or bored for a slave to their principles and practises, yea, mortgaged; and benighted to eternall dulnesse. We are ashamed seriously not for own individual *singularitie* and *egoity* so much, as for the sake of our Neighbour and Brother, that *Physitians* are so carelesse, and seem to study only for lucre of gain; and what it should mean we profess not to know, unlesse it be of divine ordering that the schools shall so long grope in the darke, and stumble, till they are got clear and have quitted themselves like men from the errors of the *Ancients*, and come to sharpen their own Axes and Coulters at the forge of Nature. These things have been sooner, and rather found out by our eyes, then thoughts and meditations: yet at this *bone Cape* we would willingly touch and unlade our mind to the notice of the sommes of wisdom, that the errors and ignorances which have been here discovered by familiar and pregnant demonstrations, have not bin sucked and elaborated (like the Bee) so much out of, either the poison of some dotages and uncertain principles, or others *Florilege* and *Analec*, as from an inward teaching of the mindes heightning and enlightning by an invisible and yet sensible glorious emanation of *light, truth, God, Intellect* and *Intelligible* objects. For they have not come in at a crevise or hole of the *door*, or opened themselves by little and little, and entered *gradnally* into our mind, so as that we have conceived, meditated, and found them out one after another. For if in this *Discovery* one thing after another had come to our knowledge, we should have esteemed the whole progresse to be the

enfebled and *wier-drawn inductions* of Reason, and phantasia obtruded in the species of *Intelligibilities*.

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Lastly we have one thing more to proponnd and examine, which we have thought worthy a general notice, and cannot let pas undiscovered, that is, the two general intentions and indications of healing, promoted and abetted by the *schools* and most *practitioners* in Physick in the whole world, namely, by *contrariety* and *similitude*. Some attempt to scale the Fort royal of diseases, and rout them in their strong holds *per contraria*, and so by *Contentions*, *strifes*, *jarrings* and *clashings* endeavor a *mutiny*; then comes the *Crisis*, as they call it, in diseases, whereby judgement is given of the *victor*, either the disease or Nature to o'come. This plausible and stupid Doctrine, which will perswade no further then the lenity of beliefe in people inclines them, easily pleases all, who are prone to runne into the way of sloth, and facilly induced to subscribe by an implicit credulity to what first hath chopt into their understandings, and possessed their too flexile natures. All the schools of the Christian world have taught and subscribed to this, that *Contraries have their remedy from Contraries*. By which truly every excess (marked with the *nomenclation* of a *disease*) should be reduced into perfect *symmetry*. As if a medicine should not worke *Physically*, but *mechanically*, *mathematically* or *demonstratively* only.

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Whether we look upon substances, or only Accidents, we judge there is no contrarieties but between *irascible* entities, that is, in the *irascible* faculty of *sensitives*, and no where else. Whence perhaps by a *Metaphor* or improper *Hyperbole*, contrari-

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contrariety is wrested to all Individuals in the world. When I take meat, I never find a contrariety in my selfe, nor in the meats: but if *quantity* or *quality* offends me; I find truly a deficiency in me: but not a contrariety. If any one nauseates *cheese*, it doth not argue a *contrariety* or *Antipathy*; but a seminal disposition, a certain noxious thing operating. For, because of the necessary vicissitude in things, it hardly can be admissible to call every or any noxious qualities in us, *hostilities*, and enmities of things. Because in Philosophy we must confine to proper speaking: where words change the sense, and alter the essences of things; and chiefly when the whole *Craft* of healing is distorted to the destruction of Mankind. For the schools reduce all *sanation* to the means of *Contrariation* in their vain and ridiculous Comments of *heat* and *Cold*. And yet when they are dashed upon rocks in these their lectures, they will stoop to concede, that *heat* and *Cold* may dwell under one Roof, and yet not as contrary Guests or Inmates: seeing that in the least drop or smallest *Atome* of simples, *heat* and *cold* may be connexed: as in *Opium* a deep cold, and high *heat* also they discover in his *amaritude*. But we have in our Lecture of *sapours*, and examination of the *medicines* of the shops, when we discoursed of *Opium*, discovered, that the knowledge of the schools from *sapours*, was ridiculous and fruitlesse: because *seminal* and *specifick* faculties by the schools is basely confounded and traduced into *Elementall* qualities. For *cold* in *Opium*, though it be declared by no judgement of our senses, but supposed from its effects, because they have strain'd a *dormitive*

*semi-*

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*seminality*, in a ridiculous dream to cold. As if God when he cast *Adam* into a sleep, had stirr'd up cold in him; And as if after dinner a notable cold in us should steal up into our heads.

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To what hath been said of *Contraries*, that there is no intentions in Nature of *contrariety* in those things, in whom there is no pretention of hatred, variance, victory, or superiority, we add; that unity is not contrary to Duality. Nor upwards to downwards, nor high to low, nor East to West are not contrary. Nor is the right ear contrary to the left, although opposite. Nor is a volatile contrary to a reptile. For the same silk-worm is both. Nor is Generation contrary to corruption. So likewise neither great is contrary to little, nor straight to crooked. When one & the same may be now small now great, straight & crooked. The same is to be said of sweet and bitter; hard and soft: heavy and light: sharpe and blunt: Coagulate and resolved: or white and black. The like is to be said of water and fire: Heat and cold, which are not contrary. This the schools own *Theorems* do despise: the which so often as they list they will not follow. For in the *plague* and malignant Fevers, they administer *Treacle*, and other things not obscurely hot; as also *sudorificks*, the indication of heat being neglected. An *Erysipilas* also, of all *Apo-plems* most fiery (as they say) they will heal, by putting on it some of the best *Aqua vite*. So that it appears these things are *limitable*, *alterable*, & by themselves not regarded, and so not fit for principles; and therefore no *contrariety*, hatred, discord, warre, strife of victory or superiority in natural things, but that they act without intention or precognition of an



an end: and so although there be *Philantie*, *Sympathy*, *Antipathy*, *Election*, yea, and a kind of *sense* attributed to *inanimate* things: yet let it be a certain *Analogy* shining rather in *effects* and *causes*, then in the direction of the creator, or distinction of ends: because that they are deprived of proper *sense*, *election*, intention of acting, and precognition of ends: The schools therefore and Physicians are exceedingly out of the way who will admit only those as remedies of *diseases*, which by a hostile contrary property, encounter and warre against them, as if there were a power of *sense* and an arbitrary power of *Election* in them.

Others go more amicably to work, and cure *diseases* by *similitude*. *Paracelsus* himselfe hath too effeminately stooped to this opinion, and saies, that all *Sanation* must be shut up and finished by *assimilation*, admitting sometime otherwhiles the *velications* and tempests of *Contraries*. And although *similitude* doth proximely include *familiarity*, and *facility* of *reception* and entertaining the remedy, *union*, *ingresse*, and *penetration* by reason of the conformity of the *Symbole*: yet the abettors heredi know not that these are not *Agents* sufficiently indowed, nor capable or requisite to *Sanation*: but occasionall means, externe, or medicines procuring favour or help: such as is the purity and subtilty of a medicine. Wherefore we conceive that a medicine properly, immediately, and efficiently consists in its competent or appropriate *liabilities*: By which *Nature* stands upon her own legs again, and rises from her fall. There are truly natural *endowments*, *specifica* and *dotata*, which differ from their *similitude*. And

they are those things in which our *Archeus* finds delight. As for example. *Bulimia* or *Famine*, is as it were *morbus peracutus*, which by the sufferance of a few daies, cruelly kills. Now it is not healed by its contrary, *meat*, nor by *similitudo*. Neither doth famine accuse or declare a defect of blood being taken away. For then *Dysenteries* and *Phlebotomy* or *blood-letting* should necessarily make us hungry. But in *famine* there is a devastation of the nutriment, and that of the stomach it selfe, not by the intense *peptick* quality, but by the vigour of the *digestible*, *esurine* and *depaſcent* ferment. For as often as the ferment of the stomach is well disposed, not having an object whereon to work and ſate its appetite, it consumes the proper aliment of the stomach. Famine therefore superſedes from raging and hath his *quietus eſt*, by *meat*, not as it's contrary to the ferment, nor that it is like to the ſame: but because it is an appropriate remedy. The like is in the healing of all diſeaſes whatſoever, namely, there is required an adaquation of the remedy to the indiſpoſition of the *Archeus*, and taking away the occaſional cauſe. Which appropriate conveniency of the remedy or the doſe, preſuppoſes a proportion as well in the degree, as quantity, as alſo adaptation and application, with a ſpecifick adaquation of conformity. Thus farre alſo it includes an indication and cognition of the end: the habitude and exigency of our faculties and the accord of them with the remedy, in which again the doſe is ſuppoſed. For ſo remedies would not only reſpond to the parity of objects, but alſo to the determinations of the ferments.

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Others there are again who think to make medicine out of the *Chymists* Ternary of new principles, *Sal, Sulphur* and *Mercury*; and thereby think themselves *Natures Zanies* and imitators. To this do many of this Age subscribe: but it is to be wished that they did know otherwise, and might come to learn that digestion of Nature never tends to those three principles, and that we never are nourished by them: but with one onely and the same congenerous or consimular liquor, whereby we consist and have our *Individuum* entirely preserved. Many things by their first bullition depone their pristine vertues. For so *Asarum* of a vomitive evades into a diuretick: And for the most part the *unifone* and specifick propriety of a thing is destroyed, by running division into those three principles. For although they will keep some of the *Crafs* of the *Concrete*: yet notwithstanding they are new created things, brought to passe by fire. For to speak severely and truly, the common *Chymistry* of this day, is not *productio rei novæ*, but an alteration or transmutation by an exotick motor.

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Happy sure was he constellated, who knew how to take away diseases both safely and readily on the shoulders of *crude simples*. For it is the primitive method of healing noted in scripture. That the Highest had created medicine out of the Earth. Truly, as the *Spagyrick* art draws forth & invigorates many things with a degree of a greater and higher energy, inasmuch as it excites a *new ens*: so on the other side again it doth debilitate many things by a privie and insensible suffuration. It's a bold attempt to accuse nature of sluggishness, dulness

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and imperfection, whoſoever ſuppoſes he can perfect nothing without Pyrrery. Let the ſemination of things bear teſtification to this. For in vegetable productions there are ſome things which ſpring up of themſelves. Such is the propriety of plants, which multiply within themſelves and have no ſexuall diſtinguiſhments, but the power of the ſpecies contained in their individual ſeminalities and productions: according to the Law of the Creation, Gen. 1. *Let the earth bring forth graſſe, the herb yielding ſeed, and the tree yielding fruit, whoſe ſeed is in it ſelfe.* Which is indetd the natural way of plants: but ſome there are, which want ſation and occaſory operations. But yet their poſtaſtative inherencies which proximately and immediately dwell in the boſome of Nature, do emit their virtues by an emanative and influential manner, nor will they willingly conform and ſubmit to the Tyranny of fire. But thoſe which are not immediately in the formes of the ſimple in its Individuum, but of the heterogeneous parts: are very often more dilucidate in their abſtracted part. For ſo Mace, Turpentine and Aſparagus, do delineate and deſcribe their ſymbols in the piſſe excreted. But the powers which do riſe out of things by fire, altho ugh they may owe ſomething to their concrete, as pledges and tokens of that Family: but yet truly they are new and tranſplanted germinations, and commonly the vaſſals of another Monarchy. We have alwaies greatly eſteemed the deſtination of God in the virtues and gifts of ſimples: forasmuch as he hath endowed them with excellent qualifications, natural, ſpecifick and gifted to an end, without contrariety or ſtillity. Yet in this

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this *Panegyrick* of *simples*, we do not vilifie, or detract from the due praises of *Pyrotechny*: but well serves onely for a lecture to those, who admit nothing but those three *principles*, as they are pleased to opinion.

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But when a disease hath all ready entered the borders of life, and hath risen to some height, almost seen in the *meridian* of life, and is marched up to the walls of the pallace of vitality; and hath almost fatally foiled *Nature*, then there is required higher medicines, of a more noble *Entelechie* then those which *Nature* produceth of her own accord; and then the *Physitian* will know that he needs a greater light then what *Galen* and the schools have bea-  
coned up unto him. And to speak freely what cannot be concealed, and will daily break out more and more, all this is to be accomplished by the exact benefit and exquisite operations of *pyrotechny*. Concerning which we cannot but ingeniously confesse that it now begins to be looked into; great capacities that are constellated to be something more then ordinary, being wearied out of the old fruitlesse unsuccessful way. Yet two sorts of people we finde are culpable of *Hyperbolicall* deviations. One in their *Encomiums* of *Chymicall* preparations attributing too much we fear, more then they possesse: the other; we know, lesse then they deserve. A degree beyond the latter goes a sort, who raile, revile and speak evill of those things they know not. For in that thing, wherein they deny the verity of the science, they manifest that they are ignorant of it. others again in a *pannick* fear, but more friendly, yet equally ridiculous, say, that chymick medicaments are not without *empyreumia*: that they are hot, virulent,

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and but little used, and lesse safe. Secondly, that they are basely sophisticated, and adulterated by *Chymists* faithlesse selves, and carelesse servants. Thirdly, That they are *virulent medicines*, powerfully *poisonous*, and very dangerous. That they must either cure or kill, and therefore desperate remedies: and with this face obtrude their pusillanimous and untrue notions and *Atola's* or false *conceptions* on the vulgar.

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To the first we shall briefly say, that we believe the resentment of the powerfull vertues and exquisite operations of *Spagyrick* remedies, is a foretemptation upon them to make many a voyage beyond the *Equinoctial* line of truth, to fetch *Apes* and *Peacocks*; which makes them so content to gather the stubble of falsities, to make their brick withall. It is not therefore true, that all *Chymicall* medicines are prepared by the strongest degree of fire. For oftentimes but a gentle breath is felt, and sometimes scarce distinguishable. But to this *Galen* himself will answer, who teaches that by a strong fire most medicines do depone all their *acrimony* & *mordacity*. And beyond all doubt, and by common experience it appears, that by this *Spagyrick* art the fiercest medicines are tamed, and by it medicines that are otherwise poisonous, their *deletory* parts being taken away, are transmuted into *Cardiacall*. Moreover though the essences of *vegetables* and *aromaticks* are hot: yet their *volatile salts* (which few have seen) are temperate, so that if thou knowest to transmute oile of *Cinnamon*, *Cloves*, *Lavender*, &c. into a *volatile salt*, you have then attained a temperate *medicine*, effecting as much as can be hoped

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ped for from those *simples*, in an old *vertigo*, *palpitation*, *Apoplexie*, and the like. As for example. If *oile of Cinnamon*, &c. be mingled with his *alkaal salt*, and progressing by a most artificial and *occult circulation* for three moneths without any water, till the whole be changed into a *volatile salt*, you have then a real temperate medicine of a great value; and then it will truly translate the essence of its simple into us, and bear it into our first constitutive principles. Verily the admirable powers of most excellent things cry aloud to heaven, as if they had come in vain; when there is scarce any man can emancipate them from their fetters, and loosen their bonds, and free them into a *Jubilee* of liberty to act, and pay that *benevolence* which they owe unto mortalls. And to conclude this objection the Contrivers may be compared to the *Fox*, that despised the grapes for their *sourenesse*, when in Truth they hung too high for him, and so were out of his reach.

To the second, that they are *sophisticated* and adulterated, we reply, That we have to do with things and not words: we have to do with medicines, and not with things nothing related to an expert Artist; with their right preparations, not sophisticated or carelesse preparation. Shall the abuse of a thing take away the use? And to come nearer to themselves, what greater cosenage and sophistication is there in their magnified Cardiacall stone of *Bezoar*? Will they therefore not use it at all? We confesse we cannot but acknowledge that there is much baseness and fraud used in the common *Chymistry* of the shops. For it is certain that fraud is  
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the adjunct, and is alwaies connected to gain, and so to the adulteration of medicines. But how this does square to the opprobrie of Chymists and their remedies, we leave to the decision of impartial and ingenious heads.

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It is no great thing to deceive the ignorant in things which themselves professe to be unskilful in. Yea, those gentle things which their demure modesties dare close with, as their *essentiall oyles*, which are sold for a deer price, are all and every one of them adulterated: if nine parts of oyle of *Almonds* be mixed to one part of the *essentiall oyle*, the experiment is easily made. For cast it into a spoonfull or more of *Aqua-vitæ*, and whatsoever swims a top, is of the *essentiall oyle*; but the rest *Am ygdaline*. And this more safely and clearly may be made manifest, if you experiment it in *Balneo*. Oyle of *Sulphur* is halfe rain water: But the *acid water* of *vitriol*, wholly a cheat. Which with a simple examination in *Balneo* will presently appear, that scarce the sixth part is pure. And thus many more medicines which are gotten into familiar acquaintance now with *Galenical* Physicians, and are commonly used and prescribed, may in time when the *Spagyrick* art shall come to be refined and sublimed, appear very ridiculous and worthy their *blushes*, being such as they will be ashamed to own. This then may serve to wipe away that dirt which they have endeavoured to cast on the lovely face of *Chymistry*, and conclude this objection, desiring them to take notice that dogs bark not at the spots, but light of the moon.

To the 3d. That they are virulent medicines, powerfully poisonous, as appears by the small dose or quan-

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tity given: That they either kill or cure, therefore desperate remedies, we reply, that these things proceed from their ignorance in this art, and the presumption and audaciousness of some knaves, who use only most vehement things, and prepared with a preposterous operation. But this doth verify that *Adage*, that knowledge hath no other enemy but the ignorant; which is manifest by this, that these *Corrosives* and manifest poisons, by *Art* may become sweeter then sugar. Moreover their own *septicall* and *escharoticall medicines*, their *Plammula*, *Crowfoot*, *smallage*, &c. do lay down their vesicatory quality by *distillation*, as any *vitriol vegetable* as juice of *Citrons* its acidity, and *water pepper* its acrimony. Nor doth it avail any thing to say that *chymick medicines* are administered in a small dose. For that doth not accuse its virulency; but declares its high entelechie of acting; and that they are more familiar and friendly to Nature. Besides it is more familiar to those *Physicians* that are called *Galenical*, who follow the old doctrine and way to use those strong medicines, which the *chymists* bring seldome into use, at least they better prepare them.

And which is a thing very observable, in the common and allowed way of *Physick* at this day, the sink and scumme of the world, the very draff of men and women; all of all sorts, humours, professions and *Self* many *knave*, *whore*, *Band*, *old woman*, or any that have the impudence dares boldly rush into the *Galenicall* way of *Physick*, without controul: dare play with and dandle the lives of men and women in their hands and unto so high a pitch of impudence have they flown, that they dare build their nests

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in the *Colledges Turrets*, and use their highest *medicines*, and plead *prescription*, *Custom* and present practice of the most eminent *Physicians*: which yet they dare not fore, nor so much as hover about the *Air* where *chymick* preparations breath: it being too high a region and the *tenth sphere* above their wild *Astronomy*. And in a word we verily beleve, and have some reasons for it, that some rash unadvised ignorant pretender hath been too busie in tampering with *chymick medicines*, and like the *fly* about the flame of the *candle*, have burnt their fingers, and so like the *Beggar*, that because the sieve deceived him, would not trust his dish with his drink any more, they inveigh against the powerfulllest and surest remedies of Nature.

Thus have we at last digested our thoughts, and drawn our hints, and the *impetus* of our ininclinations to a period; wherein if our weak performances afford no satisfaction unto others, I hope our well meaning, attempts and essays will be adjudged laudable, & shall not bring any condemnation upon our selves: *si non laudatur, tamen excusatur*. Swarms there are of many other things, in which we could enlarge, if we were willing, and thought it worthy our pens taking notice, and runne over the whole Rabble; errors so obvious as needs no *Candle*, that cannot deceive a mean capacity, nor needs not the *Collyrium* of *Albertus*, nor no *Argus* to descry them: some of the chief of which our industry may collect, and in the futurities of our performances amplify and dilucidate: but others again, and especially now, we shall not disparage our Reader so much as to mention them; much more

we shall forbear the enquire into; and dispute of them, least we should have no defence left us from seeming to challenge him of most impossible ignorance, and our selfe of as palpable pride and presumption.

It hath somewhat whet our thoughts to consider what *sabrick* others have already rear'd: for somewhat have gone before us, have been diligent in the exploration not only of *vulgar errors* (as our own Country man *Doctor Brown*: ) but *medical ones*; as the *Leitonick Jacobus Primrosius*, and the Belgick *Helmont*; but the most of other writers have dealt with us either like part of *Gideons* men, or as a Dog touches *Nilus*. But least this our impresse should be suspected of novelty by those who smell ranke of *Antiquity*, and as for such who list themselves under, and follow *Authority*, which to stronger heads *Testimony*, is but a weak kinde of prooffe, and onely accomodate to *jurior* indoctrinations, it being but a *topicall* probation, and an argument in *Logick* rightly termed *inartificiall*, and doth not solidly fetch the truth by multiplicity of Authors, nor argue a thing false by the paucity that hold so; yet we will say thus much, if they be such who list not to be malicious, but will be so ingenious as to do so much right to their own understandings to take notice, may finde, or hear related to them, that the thoughts of wisest heads, and hearts no lesse reverend for devotion, have tended this way, and contributed their lot in some good *measure* towards this which hath been urged for: who have loudly sighed and groaned (and we do but now make them articulate) for the errors, abuses, supinities, and deplorable *cruelties*, nor couched,

but embodied in the stupendous bulk of the *medical Art*; with the desires and Pressures for a speedy and thorow reformation; and also that these *Advisoes* which we here bring have bin favoured, and by some of those affirmed, who in their time were able to carry what they delivered, had they urged it, through all Christendome, or to have left it such a credit with all good men, as they who could not boldly use it, would have fear'd to censure it. But the *ocular* testimonies of our present times, in the unsuccessfullaesse in this *medical* profession will clearly evince against all the clamours, though of the generall part of the whole Nation: and seeing it savours of *pedantry*; and withall we have scattering here and there in our progreffe nominated some; and knowing that if all the Testimonies in the world were brought, yet these things would not be redressed, and this would be no way capable of reducing the precipitancy and obstinacy of the *vulgar*, we omit to declare them. Henceforth then let them who condemne the assertion of this book for new and preposterous, be sorry, lest while they think to be of the graver sort, and take on them to be *Doctors*, they prove but *Cymballs*; and expose themselves rather to be pledg'd up and down by men who intimately know them, to the discovery and contempt of their ignorance and presumption.

Having now attended that which was comprised in our thoughts, with a diligence not drouse, we shall now come to our prayer and desires, and fix we hope with some advantage; and by a short view backward gather up the ground, and summe up the strength



Strength we have into one main body, with that organick force, that the *premisses* considered proffers us. Henceforth therefore let it be considered nay rather let it no longer be considered (for *in re tam iusta non est deliberandum*;) seeing the longer we travel from the first point or beginning of error, we shall in futuritie I fear come to the largest latitude or distance from the *Aequator* of truth, and be so totally orewhelmed and lost in its dissemination, unto discomposure into error it selfe. What shall we do then? the schools in a cold *spasme* of scruple, continue ignorant of the *causes*, ignorant of the *remedies*, and wavering twixt negligence and uncertainty suspend all farther enquiry, snoring in the *Lethargy* of their idlenesse like *drones* in the hive of their *pedantsick* Brother-hoods; contracted by the *opium* of a warme fellowship and their present Revenues whereupon they now surfeit, whereby they are at *Hercules Pillars*, and thereby have choaked abundance of active Industries, and soules more towardly and capable are kept out. Shall we therefore sit still, and expect that those in whose hands the keyes of the Temple of knowledge is should quietly resigne them up, or new mould it themselves, or some fine chance should do it to our hands? no, but let us wait early and late at the door of Authority, and move them again and again for an assistance to this undertaking, to scatter those mists and clouds of vapours that have infested, eclipsed and orewhelmed the *Horizon* of learning; that its old hoarie and despised head may be raised up again by that Arme that hath upheld and stoutly maintained our liberties, worthy of praises that shall outlive time.

It's our sober aim therefore and we would obtain, that there may be a thorough and early plowing up the fallow ground of the universities, that she may be laboriously rummig'd in her stupendous bulk of blinde learning, and her rubbish cast out, and no longer be a *Quagmire* of pitifull learned idlenes, to serve for no nobler end then to nurture a few raw striplings, come out of some miserable countrie school; with a few shreds of *Latine*, and to maintain the frothy lectures and mutterings over a few stolne impertinencies & wrackt disputations of industrious scoldings and bawlings of a few yongster *Pedanticks*, whole teeth are as long as their beards, and understandings as *wier-drawn* as their strutting bodies, who understand that which they proteste as little as any thing else, & know as much of what they coldly deliver and mumble over, as their *pupills*, or as *Coriats* horse his masters greek and perhaps no more, though in harder words, then the *postulated principles* of Nature, born with us, and what they had heard their mothers talk by the *fire-side* at home in a *Chimney-Corner Lecture*, in a language no finer spun then their *Russet-grey*. That a fair prospect may be taken of the whole Landscap of *Physick*, both in the dry ground of it, the vain speculative part or *Theory*, overgrown with thornes and brambles; and as large in the moorish and fenish part of it, the *practick*; that those parts of it which have not been justly measured, nor indeed scarce yet discovered, as the *Terra incognita* of *Chymistrie*, which in the known smal spot and portion of it, and *habitable* part, lies uncultivated and unmanured, may be all taken in, not into particular inclosures, but levelled into the open common of

experience and reall truth, may be adjoynd to the large field and continent of knowledge, and have Nature in her largest latitude for its *meridian*.

That they may make of this ill-favoured *Medusa* with her Tresses full of *Adders*, in a barren wilderness, a fair *Damocel*. That we may be acquainted with more rationall wayes of healing: and that it may be brought to those few rules and sure as afore.

That there may be a luxuriant farming of experiments, a review of the old experiments and traditions, which have gul'd so many junior beliefs, and serve for nothing but to make and fill the world with impudent and detestable *quacks*. Also that the Body of Physick may be studded and embossed (not as *jewels* and pendants to hang in her ear) with new acquits and experiences. That they may take care and be intent to find out medicine that shall be grand and universal *Arcana's*, *magnalia Dei*, that shall be so *homogene*, *essentiall* and *specifick* to the *Centre of diseases*, where they first take up quarters, where the immediate cause lodges, where the nest is, the fountain and original of all vital faculties and actions whatsoever, that shall conserve, preserve, plant and build up the life, in that fountain of life, no lesse the Author of death and diseases, as of health. Surely *medicine* is not a naked word, the very word is not idle here: a meer word without a sense, much lesse a fallacious word, signifying contrary to what it pretends; but faithfully signifies *healing*, not by the *chance-medly* of fortune, accident and Natures work; nor by *contrariety* or *similitude*. Therefore that such medicines  
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may be found out and prepared as are specificke, and such sure cards, that they may never leave them, but play their parts so surely, as they may bring glory to God, honour to themselves, and good to their patients. For it is not enough, nor is there any such thing, as to chalk out the way, and say to a medicine, go thou to such a vein, or to this or that place: but a Physitian should be so ably and generally qualified, that his medicine may be sure to eradicate the disease, and respect the proper *Archum* of Nature, and the intricate seminalities or roots of the diseases & not the ramifications or products. And it should be the whole study of the Physitian to finde out remedies, with which all diseases *secundum loca* and *secundum genera* (that is of that which he hath to deal with) may be of one value, and the same price: and not to direct his study and intentions to things that come afterwards, or the alterations in the *Archum*, or *Symptomes* concomitant. For in diseases all things depend upon an occasionall cause inoculated in the field of life: because diseases have not in themselves an essentiall radicality of permanence and stability, as other entities have, which abide and subsist in their *seminalities*.

And finally to conclude, that our Reason like *Solomens* virtuous woman may set all her maidens at work, about this laudable attempt and designe, and not to make some steps but go thorough (till to the journey's end, that our knowledge may thrive by exercise, as well as our limbs and complexions, that so although we cannot attain unto perfection, yet that we may come to those things most probable. We fear to be more elaborate in such a perspicuity as this left we should seem not to inform, but to upbraid the dulnesse of an age; this only, and not the want of more to say, is the limit of our discourse.

**F I N I S.**

